Shepherds

MARCH, 1954

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TIDINGS: *Headquarters for Evangelistic Material,* 1908 Grand Ave., Nashville 5, Tenn.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church
March, 1954
Vol. 8—No. 6

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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

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Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

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Cover picture: *Come Unto Me* by Karl Heinrich Bloch
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GOOD NEWS FLASHES ...FROM THE FIELD

—CHURCH ATTENDANCE CRUSADE DEVELOPING INTO NATION-WIDE MOVEMENT. . . 310 Districts totaling 18,000 churches now participating. . . Daily reports indicating others joining up. . . Hundreds of individual churches conducting local Crusades. . . Many interdenominational city-wide and county-wide Crusades have been organized. . . Special Lenten emphasis Church Attendance Crusade being prepared for Districts and churches not now enrolled. . .

—Norwich (Conn.) District S. L. M. Mass Meeting, led by Charles X. Hutchinson, Jr., District Superintendent, called greatest gathering of Connecticut Methodists in thirty years. . .

—Central United Protestant Church, Richland, Washington, had a successful $100,000 building fund campaign. Victory Banquet Speaker, S. F. Schure, said, "We ought to organize the Evangelism of our church as thoroughly and completely as we did the financial program." THEY DID. . . 150 members won 202 commitments in Visitation Evangelism . . . Membership soared to 1,818. . .

—AFTERGLOW RAYS OF NEW BEDFORD DISTRICT, NEW ENGLAND SOUTHERN CONFERENCE S. L. M., J. Kenneth Pearson, District Superintendent, . . . One member on a two-point charge covenanted to attend church regularly. The Pastor missed her one Sunday in her own church but found her later in the congregation of the second church making up the attendance. . . Pastors confess they are more disciplined in their own devotions. Increased attendance in many churches. . . Less difficulty in securing counselors and workers. . . Pastors unanimously urge that similar emphasis be made every year. . .

—Many District Secretaries of Evangelism publish District News Letters and Bulletins, mailing them to Pastors and Chairmen of Commissions on Membership and Evangelism. . . Among those reaching Shepherds is one by Robert E. Beth, Sunbury (Pa.) District—another by Arthur T. Coole, Osage City, Emporia.

OKLAHOMA—NEW MEXICO
AREA U. E. M.

	Okla.	N. Mexico	Indian Mission	Totals for Area
First Commitments	7,094	2,401	165	9,660
Transfers	4,685	2,395	32	7,112
Totals	11,779	4,796	197	16,772

GRAND TOTAL—16,772

GOING DEEPER TO GO FURTHER

UNIT	SPIRITUAL LIFE MISSIONS									
	Attend	Grace	Family Devotions	Bible	Prayer	Tithe	Witness	Service	Commitments	Transfers
Southern District South Dakota Conference	3,367	2,697	1,386	2,279	3,412	387	2,148	2,411	327	
Western District South Dakota Conference	571	496	259	382	571	111	472	222	63	118

—Berkley District, West Virginia Conference, Wayne Ransom, District Superintendent, reports S. L. M. results. . . 2,042 persons made covenants to live for Christ in all relationships and 228 new members received in 77 participating churches. . . Bluefield District, L. H. Burnes, District Superintendent, had similarly good S. L. M. 322 new members received. . .

—Bishop Lloyd C. Wicke, at West Virginia Conference Evangelistic Retreat, gave new twist to the word "temptation" by challenging 100 ministers to "tempt" men to do more for God and the Church. . .

—Forty Churches, Lexington Conference, St. Louis Area, Central Jurisdiction, won 1,106 commitments, 881 as first commitments, in 1953 U. E. M. . . .

SOME COMMENTS FROM RECENT SPIRITUAL LIFE MISSIONS

"Having seen the Spiritual Life Mission in action, I believe in it thoroughly."
—Paul Q. Brooks, Middleboro, Mass.

"The Spiritual Life Mission in my own church and in the Area has meant more to me in inspiration than my three years in Divinity School."
—John Spangler, East Bridgewater, Mass.

"If the churches received a fraction of the inspiration which came to the preachers of both Districts in this undertaking, it will mean a real deepening of the spiritual life of this area."
—Edward W. Harris, District Superintendent
Baton Rouge District, Louisiana Conference

"We rejoice that so many of our members have set their faces toward a new day and put their feet on the upward way."
—Ted Hightower, Louisville, Ky.

Mr. and Mrs. A. B. Roberts, of Morehead City, North Carolina, write:
"The book Spiritual Life Through Tithing should be required reading for all Christians. In it is found the formula for achieving a solid foundation of basic principles needed if we are to become vital Christians. It contains the proof that through tithing we can find the way to joyous Christian giving and living."

RELIGION IS THE ONLY THING YOU CANNOT REALLY HAVE
UNLESS YOU ARE WILLING TO GIVE IT TO OTHERS

The Upper Room Pulpit

J. MANNING POTTS, *Editor*

A subscription to *The Upper Room Pulpit* keeps you in refreshing and stimulating contact with the influential pulpits of our day. Each monthly issue contains sermons by preachers of several denominations and various sections of the land. Here is great preaching on great themes to help you meet the spiritual problems of our day. Here are sermons that echo and re-echo the call of Christ. Here are sermons rich in ideas, illustrations, and suggestions for your own thinking.

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In The Upper Room Pulpit for March, 1954

WHEN FAITH FALTERS
Harold A. Bosley
First Methodist Church
Evanston, Illinois

KISS TOMORROW GOOD-BY
J. B. Jameson
Dongall Square Methodist Church
Belfast, Northern Ireland

THE STRANGE LIFE OF GOD
John W. Meister
First Presbyterian Church
Fort Wayne, Indiana

A LITTLE SERMON IN A NUTSHELL
John C. Middlefauff
Stone Church of the Brethren
Huntingdon, Pennsylvania

GRANITE, GRAY MATTER, AND GRACE
S. M. Shoemaker
Calvary Episcopal Church
Pittsburgh, Pennsylvania

THE ROAD TO NEW LIFE
Allan Walker
Waverly Mission Methodist Church
Sidney, Australia

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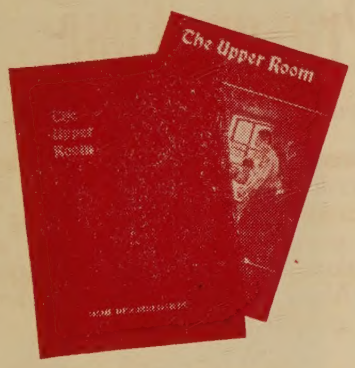
1908 Grand Avenue — *The Upper Room Pulpit* — **Nashville 5, Tennessee**



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_____ copies The Comfort Series, set of 5, 50 cents
_____ copies The Family Series, set of 5, 50 cents
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CONTENTS

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Christmas Is Remembering
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Holy Days and Holidays
I Kneel Down to Say
She Sings Me Sleepy Songs

per copy, 50 cents

Prayer Time

COMPILED BY EDWARD D. STAPLES

Effectively meeting the need for daily devotional material especially planned for the use by families with young children, this book has already found a large and growing audience. Writers are experienced workers with children from various denominations. More than 200 suggested devotions under twelve general headings.

CONTENTS

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Where there are children

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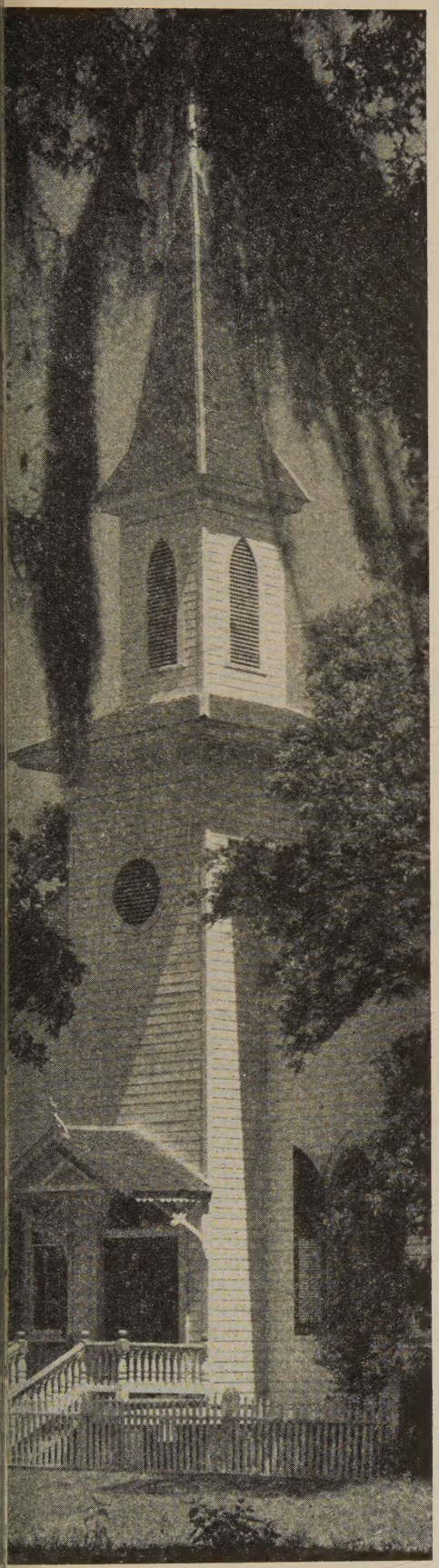


Harold M. Lambert Photo

A Local Church Program of

Evangelism

for Lent

The Lenten season is a strategic time for intensive spiritual life cultivation and evangelistic outreach. Spiritual tides reach new levels in the life of the Church. Those outside the fellowship of the Church are more responsive to the call of Christ and the invitation to discipleship. Every local church should plan a program for Lent this year with these factors in mind.

GOALS

1. Deepen the spiritual life of church members through the practice of the Holy Habits.
2. Find and list all families with membership elsewhere and all non-church families.
3. Win every person for whom your church is responsible to Christ and church membership. Give special attention to parents of church school children.
4. Membership training classes for all children and adults.
   - At least 12 sessions for children
   - At least three sessions for adults

PREPARATION—The Lenten program should be planned and promoted by the Commission on Membership and Evangelism.

1. *Promote* and *Publicize* the program, using "Give GOD a Chance NOW" theme and materials.
2. *Compile* lists of non-church families and church families that have moved from the community.
3. *Develop* a program of church-school evangelism in cooperation with the Commission on Education.
4. *Order* necessary materials from TIDINGS.
   - "Give God a Chance NOW"
   - *The Upper Room*—other devotional materials

PROGRAM

1. *Promotion and Publicity* (Appoint committee, if this has not been done.)
   - Send letters to members outlining the program
   - Use bulletins, news stories, post cards
   - Use newspaper advertising
   - Arrange for "Give GOD A Chance NOW" movie trailer in local theater
   - Promote the program through all church organizations and groups
   - Have a series of "Roll Call Sundays"
2. *Preaching*—We suggest that during Lent the pastor plan a series of sermons for the morning worship services on "The Holy Habits of the Spiritual Life."
   - February 28-March 7—*Week of Dedication*
     —Have proper observance of it.
     —Order material from 740 Rush Street, Chicago 11, Illinois
   - March 7—"The Value of Worship"
   - March 14—"The Influence of Family Worship"
   - March 21—"The Power of Prayer"
   - March 28—"The Bible in a Day of Confusion"
   - April 4—"The Grace of Giving" —Passion Sunday
   - April 11—"You Are My Witnesses"—Palm Sunday

We suggest a special series of Sunday

evangelistic services with Christ-centered sermons.

3. *Registration of Attendance*—Register attendance at all worship services during Lent. This registration will reveal many persons who should be visited to be won to Christ and His Church.
4. *Prayer*
   A. Initiate small prayer groups in church
      - See *Project of the Month*
   B. Pastor's Intercessory Prayer Period
      - Announce through church bulletins, etc.
      - Divide congregation into groups of families
      - Set aside 8:00-8:30 A.M. each day except Sunday for prayer period. Where conditions permit the pastor will want to pray at the altar in the Sanctuary.
      - Write letters to families indicating day when they will be on the prayer list. Invite prayer requests, their participation in prayer and attendance if possible.
      - Play church chimes or recording at 8:00 A.M.
      - Get whole family into membership during Lenten period.
   C. Use the "Altar Period" at Sunday morning or evening services
   D. Have a special "Day of Prayer"
   E. Conduct a "Prayer School" one night each week
5. *Sunday night services*
   - Plan series of Christ-centered sermons
   - Use "Fill the Pew" plan, for building attendance—assign pews to specified persons each week. Ask these persons to fill their pews.
6. *Visitation Evangelism Week*—Many churches have discovered Holy Week to be an ideal time for a Visitation Evangelism crusade. Initiate visitation on Palm Sunday afternoon with training and visitation. Carry out program Monday, Tuesday and Wednesday nights.
   - 6:00 P.M.—Supper
   - 6:30 P.M.—Instruction
   - 7:00 P.M.—Visitation
   - 9:30 P.M.—Reports and sharing
7. *Holy Communion service by candlelight*—Thursday night of Holy Week. Ask all those who make commitments in visitation program to attend and receive the sacrament.
8. *Special Good Friday service*
   - Day of Humility
   - Sacrificial Meal and Communion on Good Friday with M.Y.F.
9. *Easter Sunday*—Glorious day of Victory—Two services on Sunday morning.
10. *Membership Training*
    - Classes for children and youth to continue until Pentecost Sunday
    - Classes for adults each week for four weeks. Receive adults on May 23.

MARCH IS YOUR BEST MONTH FOR VISITATION EVANGELISM

Pastors and Chairmen of Local Church Commissions:

List Your Prospects

—obtained from the Church Attendance Registrations taken during your Church Attendance Crusade, from community census, from church school surveys, from lists of unchurched relatives of church members, from records concerning families served by the pastor (in funerals, weddings, etc.), from rolls of church organizations (W.S.C.S., MYF, etc.)

—obtained from Credit Bureau, Chamber of Commerce, utility companies, "Welcome Wagon," luncheon clubs, fraternal organizations, "spotter" committees

Enlist Your Visitors

—chosen because of their personal dedication, spiritual influence, and religious concern. Do not call for volunteers to do this important work

—select as visitors those who will make the best personal workers
- give preference to young adults and middle-aged persons, but be sure to include some young people
- try to enlist more men than women—preferably 70 per cent men

Instruct Your Visitors

—visitors should be carefully instructed in the purpose and methods of visitation in Supper Instruction Conferences

—obtain recommended materials for these Supper Instruction Conferences for effective visitation
- use the Visitation Evangelism **Turn Over Chart, "They Went Forth—Two by Two,"** available from TIDINGS at $12.00
- give the leaflet, **"Be a Member Where You Are"** ($2.00 per 100), to each visitor for use with persons whose membership is elsewhere
- also essential is the **Visitation Evangelism Packet** containing recommended amounts of all visitation (not census) materials
  (These should be ordered to the nearest 100 active members. Packet for membership of 100 is $3.00; for memberships of 200 and over, $2.50 per 100 members. Order from TIDINGS)

Check Your Materials

—don't depend on "left-overs!" Get a new packet to be sure of having enough **Prospect** and **Commitment Cards.** Or order as many individual items as your people will need for a successful visitation program—see especially that you have enough **Prospect** and **Commitment Cards** and copies of the Review Piece: **"What Shall I Do Now?"**

—give every new member the Review Piece: **"What Shall I Do Now?"**

Pray for Results

—"more things are wrought by prayer than this world dreams of"

JESUS AND PRAYER

by C. P. Hunter
Mt. Kisco Methodist Church
Mt. Kisco, New York

I BELIEVE that Tennyson is right when he says, "More things are wrought by prayer than this world dreams of." However, I fear that there are far too many church people for whom prayer as a working force, or a power, is lost. Some have been silenced, perhaps because of intellectual difficulties. Some others have given up prayer because of moral difficulties. That is to say, in prayer they have been brought face to face with sin, or the necessity of changing, of surrendering something, and they were not willing to do so. In the choice between surrender or prayer, they gave up prayer.

A woman once told me that it was easier to give up prayer than it was to give up a malicious tongue. A minister once implied that it was easier to hold a grudge than to forgive and forget, so he omitted from the Lord's Prayer the phrase about being forgiven as we forgive.

Habit of Prayerlessness

The greatest number of those who have ceased to pray have done so, I think, through no conviction that prayer is futile but rather through drifting into the habit of prayerlessness. They have simply let other things crowd out time for individual, personal prayer. They have forgotten—or neglected—Luther's injunction that as a shoemaker makes shoes, and as a tailor makes clothes, so a Christian ought to pray.

Have you considered what Jesus made of prayer? Less than three short years in a busy life, and never a page in the New Testament but there is something about prayer! He never argued about it. He never sought to prove its reality any more than he tried to prove logically that there is a God. The one thing He did was to practice it. He demonstrated the worth of prayer by its constant use.

It was because the disciples observed the power and effect of prayer that they asked Jesus to teach them how to pray. They wanted the secret of His power and His life. That secret, they believed, lay in His use of prayer.

How did Jesus pray? He laid down no hard and fast rules for this vital experience. But He did have a few characteristics which we will find it helpful to recall.

I. Jesus constantly addressed God as Father. Only once did He depart from this, and this was while He hung on the cross. Here He used the words of the Psalmist as He cried, "My God, my God, why hast thou forsaken me?" With this single exception, Jesus spoke of God as Father. He sometimes used words such as Holy Father, or Righteous Father.

II. Where did Jesus pray? The answer is everywhere: the sea, the mountains, the desert. He prayed with small groups, such as Peter, James, and John on the Mount of Transfiguration. But usually, He prayed alone. The record seems to indicate that His seasons of prayer cost Jesus most in time and energy when He spent them alone.

III. If we ask, "When did Jesus pray," we note that He prayed in times of crisis. For instance, when the time was at hand for choosing the disciples, He spent the night in prayer. In the garden, before the crucifixion, He prayed while the disciples slept.

Not only did He pray as He faced coming conflict; He also prayed with equal diligence *after* each crisis. That is where we so often fail. When trouble is upon us, we pray. Many a soldier learned to pray in that manner. Many a mother prays when her small child is feverish. But after the crisis, when deliverance has come, we too often cease to pray. Even ministers have been lax at this point. It is recorded of Jesus that, after healing the people and spending Himself so completely, He departed into a desert place to pray. We also read that, after much labor, "He sent the multitudes away and went up into a mountain apart to pray, and he was alone."

IV. If we inquire as to the objects of His prayer, we find that He prayed concerning all the needs and interests of His life. He prayed for Himself. He talked about His own needs, about His disciples. He prayed for all who should believe in Him. The Scripture specifically mentions His praying for Peter that the Apostles' faith may not fail.

V. Jesus put prayer first. He did not always consider prayer as preparation for battle, although it was in prayer that the battle was fought. It was on His knees that He gained the victory. After prayer, the end result was already determined. A good example is Gethsemane. The greatest strain for Jesus came in the Garden, when He agonized in prayer until drops of blood, as it were, fell to the ground. When He arose, the conclusion was already determined. The cross was not the end. The resurrection was the conclusion of that prayer in the Garden.

Jesus' Emphasis

We have other evidences of Jesus' emphasis. One day a father came, bringing his afflicted boy. Jesus was away at the time. But the disciples undertook the task of curing the lad, only to fumble miserably. A little later, when Jesus came upon the scene, He found His disciples in utter confusion. They had become the laughing stock of their foes. And the father was on the verge of despair because failure was about to shatter his faith. Jesus saved the situation, and after the people had gone the disciples asked why they had failed. "Your failure," Jesus answered, "was not your lack of effort today; it was the lack of prayer before the incident." Then He added these words: "This kind of thing can come forth by nothing but prayer." Prepared through prayer, Jesus had put His hand in God's. Thus, He walked forth in confidence to conquer. Too often we take our ease in the closet and go forth to defeat and failure.

If we are powerless before the askings of our Lord, we have slipped in our prayer life. But to win at prayer is to win everywhere, and to fail at prayer is to fail everywhere because it is to fail at the very center of life.

Learning to Pray

by
Howard L. Stimmel
Pastor
Plattsburg, New York

A FIRST requirement for learning to pray is a compelling sense of the need to pray. If one really feels that he is "standing in the need of prayer," he will learn to pray. Nothing can stop him. Men in foxholes and on rubber life rafts have demonstrated that fact beyond question. On the other hand, if one does not have a sense of need for prayer, no one can ever teach him to pray.

How does one develop that sense of need? Sometimes it comes as the result of the harsh things that life does to us. Sometimes it arises as we think of those we love, of their dependence on us, and of the shallowness of our own lives.

Every person must learn to pray in his own way. The manner of prayer is as diverse as the manner of carrying on a friendship. Failure to grasp this truth often fills one with discouragement.

The Bible is encouraging because of the variety of prayer experiences that it records. We read that on certain occasions Paul prayed on his knees, Jeremiah prayed standing up, David prayed sitting down, Jesus prayed prostrate in the Garden of Gethsemane. Hannah prayed silently. Ezekiel prayed aloud. Some persons prayed in the temple. Others prayed in bed, or out in the fields, or on the hillside, or on a battlefield, or by the riverside, or at the seashore. As far as the Bible is concerned, there is no one and only manner to be followed. Every man must be allowed to pray in his own way.

When it comes to the length of time that we should devote to prayer, there is again no uniform practice to prescribe. In general, it can be said that the average person gives too little time to prayer. However, it is unwise to set too hard and fast a schedule of hours and seasons. Everyone must learn how to pray in his own way, assured that there are many pathways to God. There are, however, some general suggestions, growing out of the experiences of many people, which can be shared.

Some Practical Procedures

First, get apart with God. The late Professor Whitehead, of Harvard, once defined religion as "What the individual does with his solitariness." That is not the whole of religion by any means, but it is an important part of it. In prayer we need again and again *to get away from* the clamor of people and things in order to *get away to* an experience of communion with God. We need some kind of sanctuary where, for a little while, we can be alone with God.

Then, as we come to the time of prayer, we should relax our bodies, and as far as possible, our mental tensions. It is not so important whether we sit, stand, kneel, or lie down, as it is that we let go the tensions and get into a frame of mind that is sometimes called "alert passivity." God has a better chance with us when we let go the tensions.

The next thing that counts is a mood of spiritual receptivity. Many things that we do in life demand aggressive effort. But praying is not one of them. It is not like mowing the lawn, raking leaves, or sawing wood. Prayer cannot be carried through successfully by aggressive action. What is needed in prayer is the fixing of our thought on God to the exclusion of ourselves. We are to offer ourselves like clay to the potter.

This end can often be accomplished by filling the mind with words of scripture or devotional poetry. If we have stored our memories with a few great passages, such as these lines of John Greenleaf Whittier's, they rise up to help us in the hour of prayer:

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Then, with our thoughts and emotions kindled, we are ready to offer our thanksgiving and confession, our need and aspiration. When we have finished, it is well to withdraw reverently and slowly from the act of prayer, of communion with God. In such experiences as these there is an afterglow which we may miss if we thrust ourselves too quickly back into high gear for the day's work.

There is the matter of our moods. Some days we feel like praying, other

days we do not. Some days God seems as near to us as breathing; other days He seems as remote as the spiral nebulae. It is reassuring to remember that the desire to pray is a form of prayer and that God, knowing what we want to do, honors every sincere movement of the spirit toward Him. It is good to lift the devotional life above the tyranny of passing moods by establishing habits of prayer—habits to which we hold ourselves whether we always feel like it or not.

Some Difficulties and Discouragements

Let us avoid, if we can, the mistake of measuring the value of prayer by the emotional glow which may or may not accompany the act of praying. God moves in upon our lives through many channels besides the emotions. Expose a plant to the sunlight for 15 minutes and you may not be able to see much difference in the plant. But let the exposure be continued regularly, day after day, and the entire growing process is affected. Prayer is exposing ourselves to God's vitalizing spiritual forces. How we feel about the matter at a given moment is a very small part of the whole situation.

But more than wayward moods disturb us. Our thoughts sometimes wander. Most people find it hard to concentrate on anything very long. They find it doubly difficult to keep their thoughts steadily centered on God. We live in a distracting and overstimulating age. The flicker of neon signs, the constant jangle of the radio and television, are well calculated to divert our attention from divine reality.

But there are suggestions to help us overcome these distractions. One is to weave the wandering thoughts into our prayers. It may be that the things to which our minds stray are things which we need to pray about. Perhaps we need to include these even more than the conventional petitions we are in the habit of offering. Another suggestion is that, since all truth is related, we can use the very thing to which our attention has wandered to lead us back again to God. In the quiet of the prayer time, thoughts may be distracted by the ticking of the clock. If so, one can remind himself that time passes but God abides, and that He is our dwelling place in all generations.

There is another obstacle that makes for unreality in the life of prayer: wrong relationships with other people. In the nature of things, we cannot be wrong with man and right with God. Unless we are doing all that lies in us to keep our relationships with other people straightforwardly Christian, we may lose God in the fog of envy or fear or resentment. The consciousness of the kind of persons we are and the kind of things we have done may make prayer all but impossible.

In such a predicament we turn again to the Cross of Christ. The Cross helps to dissolve our hardness and causes us to remember that "God sent the Son into the world, not to condemn the world, but that the world might be saved through him." In that assurance we find it easier to confess our sins, to forgive the sins of others against us, and so to find once more a refreshing sense of inner freedom. The fog clears and in the turning of a thought, we are where God is.

Learning the Language

Finally, let us consider the matter of learning the language of prayer. "Prayer is the soul's sincere desire, unuttered or expressed." God is the supreme searcher of hearts, and He knows better than we do our unformulated desires. As the psalmist put it, "Thou discernest my thoughts from afar." Even when our thoughts are expressed stumblingly and crudely, we believe that God honors our offering to Him.

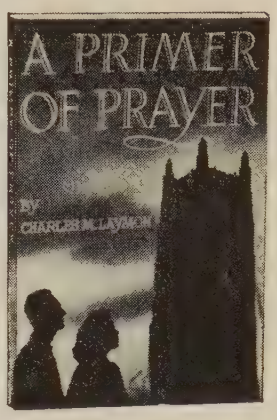
And yet there is value in being able to couch our prayers in suitable language. There is value, both in private and group devotions, in being able to express in fitting words some prayers of our own, rather than falling back on the worn-out device of repeating the Lord's Prayer as a substitute for real praying.

How can we learn the language of devotion? One of the best ways is through Bible reading. The Book of Psalms is rich both in content and expression. Saturate your mind in the stately language of the psalms. Saturate your mind also in the language of some of the great hymns of the church. Read, re-read, and ponder the classic devotional utterances of others. At the same time, practice daily the art of putting words together in prayer for yourself. Try writing some prayers of your own, not for others to see, but for yourself and God.

We must not suppose that reality in prayer is an experience which belongs only to saints and mystics. Prayer is not the exclusive right of preachers or of professional religious workers. Prayer is every man's opportunity and privilege. Let us avail ourselves of its power.

(This article is available from Tidings in tract form at $2.00 per 100. This is the March Tract of the Month.)

For Your Prayer Emphasis



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Prayer Circles Card
(compiled)
$2.00 per 100

Contains scripture, prayer suggestions, and a place for one's personal prayer list.

Some Secrets of Prayer
by Ray W. Ragsdale
$2.00 per 100

Practical suggestions concerning ways in which to make one's prayer life more meaningful.

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—H. Armstrong Roberts

Youth and Evangelism

by Harold W. Ewing

Director, Youth Department

General Board of Education

The Methodist Church

At the very center of the Christian's responsibility is evangelism.

Christ gave a very clear imperative in his commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matthew 28:19-20 RSV.)

Thus, for each Christian, there is a basic responsibility to carry the Christian message of Christ's place in his life to all people, of all ages and circumstances, in every community, and in all lands. The Christian has a concern for those who do not have an understanding of the place of Jesus in their lives, who have not accepted Him as their Lord and Saviour, and who have not dedicated themselves to Him. This is evangelism.

Evangelism is not the exclusive responsibility of any vocational group. Many would leave this work for the preacher because they feel that ministers are "hired" to win others to loyalty to Christ. Still others feel that church school teachers and members of the official board have this responsibility in a larger way than other persons. Christ did not single out particular persons and lay upon them this special responsibility. If we would take His example seriously, we should feel that the average laymen have the major responsibility since those whom He sent out in the First Century to win all nations to a dedication to God were the farmers and the tax gatherers, the housewives and the tentmakers, the fishermen and the merchants. There was not a full-time preacher in the whole group.

The responsibility for evangelism rests upon each Christian within the Church, young and old alike. The entire Christian group, working together as a fellowship, must make every effort to reach the unreached and proclaim the gospel to every person. To do less than this is to fail Christ.

Those who work as a part of the Christian education forces of the Church have a splendid opportunity to carry the message of Christ to unreached young people. Christian education includes every experience of youth and their adult workers. It includes every experience by which life is transformed and through which youth grow as Christian persons so that their relations to others, in all situations and under all circumstances, express Christian attitudes and Christian ideals because they are the product of Christian faith. Wherever the experience takes place, if life is transformed and youth grow as more mature Christians, Christian education has taken place and the task of evangelism has been carried forward.

Transformation of Purpose

Christian education is essentially evangelistic, for Christian education is a dynamic, life-changing process. At the very heart of Christian education is a transformation of individual purpose and will to do the will of God. Life does not stand still. It is a continuous process of re-examination, of expanding and clarifying beliefs, of deepening and extending commitments, of purifying and deepening love. It is the refining and strengthening of purposes. The goal of Christian education is the complete surrender of the individual will to the will of God, resulting in a deep and radical transformation of life. For many, this comes as a result of growth and development. For others, it comes from a moving experience, with deep emotional roots, which result in complete dedication of the personal will to the will of God and the transformation of all life.

Those who work with young people in the Methodist Youth Fellowship—whether in the church school classes on Sunday morning, the choir, or the additional sessions of the Youth Fellowship on Sunday evening—have one of the richest opportunities of any group in the church to help a growing group of persons discover the significance of Christ for their lives. While evangelism is a continuing process throughout the entire year, with no "special season" when evangelism is a larger responsibility of Christians than at other seasons of the year, still the church gives more attention to evangelism and winning persons to loyalty to Christ and membership in the church during the Lenten season. The holy seasons of the church year give to those who work with young people and old alike the opportunity of approaching their young friends for Christian dedication.

Young people respond to those in whom they have confidence. The persons who sustain this confidential relationship occupy an unusually strategic position for helping growing persons to understand the significance of Christ for their lives and to make a dedication to Christ and His purposes. The most important relationship is that of parent and youth. In the normal relationships of the home, the parents have the opportunity of helping young people to understand the place of Christ in human life and the need of divine help and guidance in all of life. They have the opportunity to lead youth normally to

a sense of Christian dedication. No other relationship can take the place of that experienced by parent and youths in the home.

Next to the parent-youth relationship is the relationship of youth and those of their own age group. Within the group itself the witness of Christian example in the lives of young people means much to other youth. Young persons can become the most effective evangelists as they speak to their own age group in terms of a creative, dynamic Christian personality and example.

Another vital relationship for evangelism is the pastor-youth relationship. One of the most rewarding experiences the pastor can have is to have young people coming to the altar of the church and accepting Christ as their Lord and Saviour. Throughout one's entire ministry these experiences stand out as young people give their lives to Christ and go forth to serve Him with all of their lives. The teacher of the church school class has an unusually fine opportunity for helping young people of the class to an awareness of the need for Christian dedication. In the Sunday-by-Sunday experiences in the church school class, in additional sessions and outside activities, the teacher and the pupil sustain the kind of relationship that becomes creative and dynamic, through which Christ can move to change human life.

Transforming Fellowship

During this Lenten period it is important that every church seek to carry the message of Jesus and the transforming experience of the Christian fellowship to the young people of America. In these difficult days, when unusual pressures are being focused upon the youth of this nation, we find that The Methodist Church is reaching fewer young people than it did five years ago. We are told that three out of four young people are outside the Church and do not have the opportunity of finding the stabilizing fellowship of Christian youth. In the face of rising delinquency, the breakdown of moral patterns upon the part of the whole society, and the growth of secularism, the Church has an even greater imperative to reach all persons with the message of Christ, faith in God, the teachings of Jesus, and the stabilizing relationship to the Church fellowship.

Your church Methodist Youth Fellowship Council and your church Commission on Education can plan now to reach the unreached youth of your community. Important steps in the evangelistic work of the church school are:

1. *Find the young people who do have a relationship to the church.* Check the rolls of the Youth Fellowship, make a prospect list, discuss the best plans for reaching the unreached youth, and then go to work to bring them into the fellowship.

2. *Help youth understand their problems and the cause of their problems.* Persons are usually satisfied with the way they are living until they can identify the problems which are actually facing them and find a solution for those problems. In the discussions of the Methodist Youth Fellowship, and in the experiences of the church school, youth can face their major problems as a group. Through such group sharing, youth will come to understand better the nature of their problems and the fact that they will be unable to cope with them alone. Through the experience of the church school class and the group fellowship, they will come to realize that, apart from God, they cannot meet the problems which life holds.

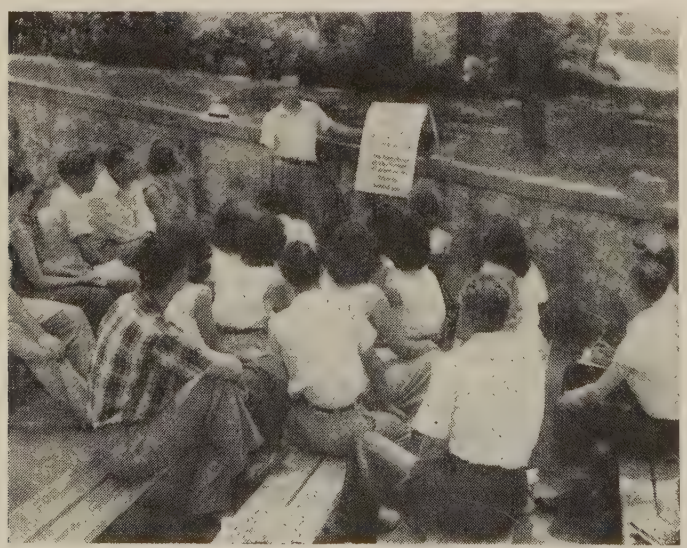
Youth participate in a religious census.

3. *Acquaint other youth with the life of Jesus.* A vital factor in the church school experience is the opportunity for becoming acquainted with the life of Jesus and His meaning for all of human experience. As important as it is for human life to be dedicated to God, it is equally important that individuals have a firm, thorough understanding of the meaning of Jesus for human history, the basis of faith in God, the teachings of the Church, and the responsibilities of a Christian. These become a part of the experience of young people as they have the opportunity of studying together the basis of our Christian faith.

4. *Provide opportunity for a Christian dedication.* Through the normal experiences of the Methodist Youth Fellowship, young people will have repeated opportunity for Christian dedication. These times come, not only at summer institutes, camps, and assemblies, but in connection with the regular worship services of the church, special worship services held at Youth Fellowship meetings, and prayer groups held in connection with the activities of the Youth Fellowship. These experiences, in the midst of the normal ongoing work of the Youth Fellowship, will be most meaningful to the young people.

5. *Relate youth activity to the fellowship of the church.* Too frequently persons are left on the periphery of the

Youth receive instructions in a Christian Witness Mission.



fellowship of the church even after they have become new members. Signing a card, or making a Christian dedication in a public meeting, is not enough. It is important to bring new Christians into a vital relationship with the total church fellowship where they will have the sustaining, reassuring companionship of like-minded people and where they will be given an important responsibility so that they will know that their strength is being added to the strength of others who are also serving Christ. Young people will find a place in the fellowship of the church as they have the opportunity of studying in a churchmanship class, as they share in significant service projects, as they help meet Christian objectives, as they share in prayer groups, or as they are given committee responsibility. New Christians, even more than mature Christians, need the sustaining presence of others who are like-minded and seeking to serve.

The evangelistic task is a responsibility and an opportunity available to all Christians. During this Lenten period the church should redouble its efforts to win unreached young people. Let us not assign this glorious opportunity to any particular group or to any "specialized" persons. Let all Christians, everywhere, of all age groups, seek to win others to a loyalty to Christ, to an understanding of the meaning of Jesus for human life, to a dedication to God, and to a determination to become part of the Christian fellowship. Then we will be fulfilling the commission of Jesus, "Go ye into all the world and teach all nations. . . ."

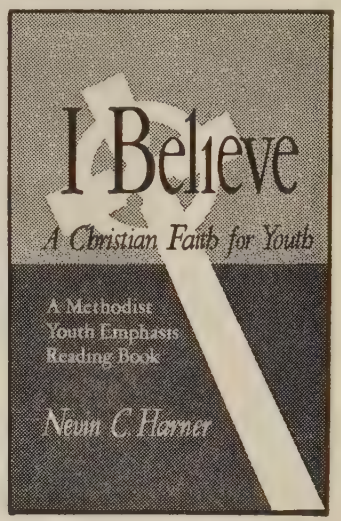
Lent and the Youth Emphasis

by Joseph W. Bell

Youth Department

Division of the Local Church

General Board of Education



The General Conference of 1952 asked that during this quadrennium special attention be given to young people and the youth program of The Methodist Church. This special Youth Emphasis is an unusual effort "to help all youth discover the will of God and live by it."

To do this at least these three things need to be done: *Strengthen Faith, Win Youth to Christ,* and *Improve the MYF.* The regular on-going, week-by-week program and activities of the MYF in every local church must seek to meet these three great needs.

In addition to the regular MYF activities, occasionally a church-wide special activity will be suggested. One of those is the "Lenten Reading Project."

To this end, a special book is being offered to Methodist youth. It is the already popular and widely accepted book by Dr. Nevin C. Harner, *I Believe,* a statement of Christian faith for young people. This book has been reprinted in a handy pocket-size edition, with an attractive cover and clear type. Published for young people, the book deals with basic Christian beliefs. It is clear, meaningful, and helpful.

During the Lenten season, particularly (March 3-April 18), it is suggested that seniors, older youth, and interested adults use the book for personal reading and meditation. The emphasis is on individual reading and strengthening of the spiritual life. It might be used informally by various groups, but not as a substitute for the Bible and the regular youth literature for morning and evening meetings.

All Methodist ministers recently received a copy of the leaflet describing the project and including an order blank for the book. The project ought to be discussed, if it has not been already, in the MYF council and in the total senior and older youth MYF group or groups, as well as the Commission on Education and the Commission on Membership and Evangelism. This latter Commission will certainly be interested in the project and the possibilities that it has for strengthening the spiritual life of the young people in the local church. It will want to lend its support to the pastor and the youth groups in ordering the book, making it available to young people and interested adults, and helping to make the project widely known in the local church.

The book is now available from the branch of The Methodist Publishing House which serves you. Single copies are only 35 cents each; 30 cents each for 10 or more copies. A local church can order a quantity on consignment if it wishes. Copies ought to be on hand for sale to young people and interested adults by the middle of February, not later than February 28, the last Sunday before the beginning of Lent. Ministers, teachers, and counselors of young people, parents, and other adults will not only be helped by reading the book, but will be in a position to encourage young people in their reading, and they will want to ask the young people from week to week about their reading of the book.

Will you, the reader of this article, check with the proper person in your local church to see if this project is under way in your church? You will thus be rendering a real service. This Lenten reading project should go far toward helping Methodist youth "discover the will of God and live by it."

Emphasize the Spiritual Life During Lent

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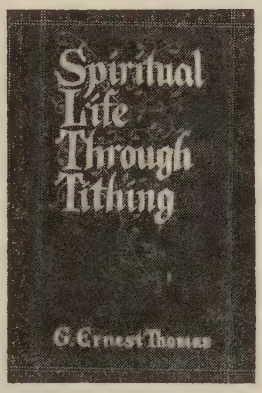

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The Commission on Membership and Evangelism

"Project for the Month"

of March Is

HOW TO HAVE A PRAYING CHURCH

by C. Lloyd Daugherty, Jr.

Director of Local Church Evangelism

Guideposts (July, 1952), listing results of a survey to determine most popular interests in sermon themes, placed *Prayer* as the primary religious interest of Protestants, Catholics, and Jews. Yet, Frank Laubach declares that "prayer is the greatest *unused* resource for Kingdom advancement." *Millions* of church members are waiting to be enlisted in a great prayer movement—because they need it, because the Church needs it, because our world needs it—and *now!* And the *Discipline* clearly states that it is the duty of the Commission on Membership and Evangelism "to organize and promote prayer groups."

We can assume that all Christians—in their own fashion—pray. There is no thought that the following plan will be a substitute for any present plan or practice of prayer, but that it will be "in addition to."

But here is a basic plan to enlist people in a great prayer covenant. It has been tried and has brought great blessing to church and people alike. Wouldn't your church like to try it?

THE PURPOSE is *to unite the church in a prayer fellowship* so that people will definitely and daily pray for the church as an organization, for their pastor as their spiritual leader, and for the people as individuals—and by name.

THE METHOD is for the Commission

1. To enlist all persons who would enjoy praying for someone who wants to be remembered in prayer—and who, in return, would like to be prayed for—by signing a Prayer Circle Covenant Card.
2. To place their names in a master file for the church's record, and for purposes of prayer assignment.
3. To make and distribute in person, or by mail, prayer assignments so that people will know who is praying for them and for whom they are praying. We suggest that the Commission assign five names and that each person include himself and four others of his choice.
4. To make periodic changes in the prayer assignments (perhaps each month) if it is desired to perpetuate the Prayer Fellowship.

THE PROCEDURE

1. Enlistment—The Commission must first agree that they would like to lead the church in this prayer fellowship. Each Commission member will want to be among the first to enlist, and each will want to be assigned as a recruiting officer to some organization in the church. May we suggest some obvious assignments for some of the Commission members?
   a. *The Pastor*—to speak to the whole congregation about this—preferably in an appropiate sermon on "A Praying Church," or something after the fashion of "Jesus and Prayer" (see page 3). Nothing would make the pastor happier as spiritual leader of the church than the opportunity to keep this idea before the whole church by announcements, in sermons, in letters to the congregation, etc. No one will be more loyal than the pastor in support of this project.
   b. *The Secretary of Spiritual Life of the Woman's Society of Christian Service*—to speak to that organization as one of its spiritual leaders. Other WSCS members on the Commission could greatly assist in this enlistment of all the women of the church in this sacred church-wide project.
   c. *The Church School Superintendent*—to speak to the church school as its spiritual leader—and to use his officers and teachers for a thorough recruitment of all departments (including the Home Department). Particular attention should be given to enlist the home members of each department (Children, Youth, and Adult), and those who are away at school or serving in the armed services. Few will be happier to participate in this Prayer Fellowship than these groups. For *their* sakes, *do not pass them by!*
   d. *The President of Methodist Men and/or Church Lay Leader*—to speak to the men of the church as spiritual leaders, recruiting them for the prayer fellowship.
   e. *The Methodist Youth Fellowship Chairman of Christian Witness*—(with the two or more youth members elected by the Quarterly Conference to serve on this Commission) to enlist all young people of the Methodist Youth Fellowship.
   f. *All other members of the Commission may be assigned to similar organizations for recruitment.*
2. Materials—Secure a sufficient number of **Prayer Circle Cards** from Tidings (at $2.00 per 100); or print or mimeograph your own. (A sample copy of this excellent card may be secured free of charge from the Department of the Local Church, General

Board of Evangelism, 1908 Grand Ave., Nashville 5, Tenn.) Helpful suggestions for the use of these cards is printed thereon.

3. Follow Through—The Committee on Individual and Family Devotions (committee number five in the *Manual on the Commission on Membership and Evangelism,* pages 43-52) can continue this program as long as desirable—or continually. There are several ways in which the program can be kept vital.
   a. Each month send to each person a new list of five church members for whom prayers are requested. Also include the names of five people who are praying for that person. This will call for some "book-keeping" on the part of this committee, so that as soon as one month's assignments are made, the committee will want to start working on the next month's assignments.
   b. Each month, with the new assignments, include a letter which will relate some testimony on the validity of prayer—local, preferably. The purpose of this letter is to maintain interest in and enthusiasm for the Prayer Fellowship.
   c. Ask the pastor, and others who are spiritual leaders in the church, to make public reference to the Prayer Fellowship, whenever appropriate, to maintain interest in it. Laymen could witness to the power of prayer in their lives.

"No One Believes How Strong and Mighty Prayer Is and How Much It Can Do Except He Whom Experience Has Taught, and Who Has Tried It."
—*Martin Luther*

If you failed to begin it in January . . .

Conduct Your Church Attendance Crusade in Lent

Encourage your people to be present every Sunday during these holy days

Probably there is nothing that, week in and week out, will build up individuals spiritually and tie their love and loyalty to the church as will regular attendance.

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Packet	Membership	Price	Packet	Membership	Price	Packet	Membership	Price
No. 1	100	$ 3.00	No. 4	400	$12.00	No. 7	700	$21.00
No. 1½	150	4.50	No. 4½	450	13.50	No. 7½	750	22.50
No. 2	200	6.00	No. 5	500	15.00	No. 8	800	24.00
No. 2½	250	7.50	No. 5½	550	16.50	No. 8½	850	25.50
No. 3	300	9.00	No. 6	600	18.00	No. 9	900	27.00
No. 3½	350	10.50	No. 6½	650	19.50	No. 9½	950	28.50
						No. 10	1,000	30.00

These packets contain the necessary and recommended quantities of all basic materials to be used in your church's Attendance Crusade. Order according to the size of your church.

Churches with more than 1,000 members, or that want more than 1,000 attendance covenant cards, should order two packets to match the membership, or the number of attendance covenant cards desired.

Order the Packet for Your Size Church Today!

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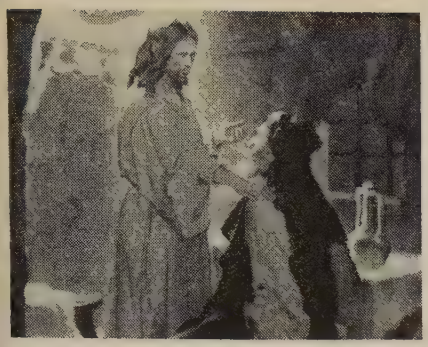


Your Encounter with Jesus

by Paul Hutchinson

Editor, *The Christian Century*

HERE in our Western culture, at some time, every man and woman encounters Jesus. The life all about us may seem far removed, in many of its aspects, from the sort of life which one finds proposed, for example, in the Sermon on the Mount. But there is an element, a dynamic, in it which traces back unmistakably to a life that was lived in Palestine 1900 years ago—and none of us can entirely escape confrontation by that fact.

During the interval between the two world wars that brilliant Englishman, G. A. Studdert-Kennedy, fell to brooding over what had happened to Western imperialism. Why was it, he asked, that the urge to conquer colonies and rule other peoples—which had been such a mighty force in Western life from the time of the invention of the mariner's compass and firearms—had suddenly faltered and all but died? The white man still had his superiority in weapons, but he was no longer ready to use them with the ruthlessness which has spread his colonies all over Asia and Africa during the Eighteenth and Nineteenth Centuries. Why not? What had happened? And Studdert-Kennedy's answer was that Jesus of Nazareth had stepped in front of the white man's guns and, armed though the white man still was, he simply could not shoot any more.

A Certain Encounter

Every man and woman within Western society is certain to encounter Jesus, at least in some such indirect way as Studdert-Kennedy's flashing insight indicated. It may be in the contrasts between the conditions of womanhood today and two millennia ago. Or it may be in the conditions of labor. Or it may be in the sense of community responsibility for the sick, the aged, the infirm, the needy. Or it may be in any other of scores of social phenomena. Ask why these things are as they are, and why they are so different from what they once were, and before you have pursued that question very far back toward its answer, more often than not, you find a man's shadow falling across the path of your inquiry. It is the shadow of Jesus of Nazareth—a man whose brief life, lived out inconspicuously in a minor province of the vast Roman Empire, we now perceive to have been the most transforming fact in all human history.

It is quite possible, however, that those whose encounters with Jesus have been of this indirect nature may be more puzzled than inspired by the experience. Why, they may ask, should so much have flowed out of such a seemingly lowly source? How is it possible that so much good should have come out of Nazareth? For this Jesus, viewed as a historical character, was just what I have called him—an inconspicuous figure. He grew up as a carpenter in a Galilean hill town. His public career certainly did not last more than three years, and scholarly research now heavily inclines to the opinion that it did not last more than six months. Then he tangled with the authorities, both religious and political; and, in the fashion of that "hard-boiled" time, they disposed of him out of hand. Anatole France was probably right when, in his story of "The Procurator of Judea," he made the aged Pilate fail utterly to recall that any such person as Jesus had ever stood before his judgment seat. How *could* such a figure exert such an influence?

Well, if your contact with Jesus has so far been of this indirect kind, and if you are puzzled by such questions as these, I want to say the same thing to you that Philip said to puzzled Nathanael: "Come and see." Come and see this Jesus in the most direct knowledge that we have of him, not in indirect encounters with his influence spreading through society. Take up the little book we call the New Testament. Turn to the first four portions—the Gospels, the good-spells (to push the word back into its Anglo-Saxon origins); the good news (to give it its simple meaning). Read them straight through, one after the other. They're not long. You can read one an evening without difficulty. Read, not as the textual scholar reads, but read just as you would read any biography, surrendering yourself to the flow of the story, exposing yourself to the effect which the total story makes on you. "Come and see." What will you find?

I cannot answer that question with certainty, for every person who makes this direct contact with the Jesus of the Gospels has his own experience. But, if your experience turns out to be anything like that of many of the rest of us, it may be something like this:

It will begin with an encounter with a fascinating and unique personality. Read through the four Gospels rapidly, one right after the other, finishing your reading before next Sunday. The chances are that, at the end of that experience, you will find yourself stirred inwardly by this new contact. "Here," you will say to yourself, "is a truly impressive personality." And the longer you think about it, the more likely you are to find yourself saying, "Here is the *most* impressive personality I have ever encountered."

Leader Without Peer

This man had size! He towered, and he still towers. He is the leader without a peer. He is the hero incarnate for whom we are looking. Along with that, he is amazingly gentle, compassionate, patient, understanding. Here is a character complex enough to call for a lifetime of study, yet at the same time simple enough to inspire deep confidence and respect.

As I have said, I cannot predict exactly what your first reaction will be if you expose yourself to direct encounter with this central figure of the four Gospels. But for many it will be this—that they find themselves in the presence of a great hero, a great man—indeed, the greatest of all men.

But if you read your way in this rapid fashion through these four little books, you are not likely to stop with that. Just as you can read Shakespeare's plays and find yourself enthralled by the total drama, but then are impelled to go back

and reflect on the wisdom—the incomparable human insights—packed into separate passages, so you are fairly sure, after finishing the dramatic story in the Gospels, to find yourself turning back to passages which report what Jesus said, or at least what the ideas were which he left vividly in the memories of his first followers.

The Spell of Wisdom

As you do this, here is something else that is likely to happen to you. You are likely to find yourself passing under the spell of the wisdom you find here. You read these passages; you reflect on them; and, suddenly, you find yourself saying, "Why, here is a profound thinker! Here is more truth than I ever discovered before in any similar brief compass!"

So your encounter with Jesus takes on a new dimension. He is no longer simply an amazing personality. He is now an amazing source of truth. His words have an astonishing way of getting under the surface of things, of piercing the core of our human problems and perplexities, and of saying the thing which makes us instinctively agree, "Yes, that is the truth."

How does he do this? Well, there have been hundreds of attempts at an explanation. In the schools of theology these explanations fall within a study that is called "the meaning of revelation." But I am not trying to introduce you to theology. I am trying to interest you in the experience of encountering Jesus.

For that purpose, I think that perhaps the best explanation of why you and I, when we encounter Jesus, discover in him such a source of profound truth is to be found in a side remark made at one point by the Evangelist who wrote the Fourth Gospel. This Evangelist, John, has been giving his account of Jesus' cleansing of the Temple in Jerusalem. That act fired the popular imagination. But the Evangelist says that Jesus was not willing to let himself be made the demagogic hero of the Jerusalem mob which, at the moment, was cheering him, but tomorrow might howl for his blood. How did he know that? Says the Gospel writer in this side remark: "He knew what was in man."

There you have it! "He *knew* what was in man." And because he knew, he could confront man with the truth. He *still* confronts us with the truth. Sometimes it is unwelcome truth. Sometimes it is unexpected truth. Sometimes it is very humbling truth. But always it is deep, searching, challenging truth. That is the second experience which I covet for you and which I believe you will have when you encounter the Jesus of these Gospels.

But your experience need not stop here. It all depends on how far you want to pursue this encounter. That means, if I can try to put it in simple terms, it depends on what you do about this truth when it confronts you.

There are a number of things you can do about it. Jesus himself knew that, as his parable of the seed on the different kinds of soil tells us. You can reject it outright. Not many people do that avowedly, but a lot of them do it actually. You can try to shut your eyes to it and pretend that it isn't there. That's what great numbers of people do. That may be what you have been trying to do up to now. You can give this truth your theoretical approval, and then do nothing much about it on the plea that in this kind of world it is not practicable. Or you can say to yourself, "Yes, I believe that this Jesus knows the truth; that he is, in fact, an embodiment of truth. And as far as I can perceive this truth which he offers, and as fast as I can perceive it, I intend to try to live by it."

Suppose you do that. Suppose you say it, and then set about trying to do it. What happens? Well, it may surprise you if I put it in these words, but here is what great numbers of people, down across the centuries, have found happens: At that point your encounter with Jesus gives you a Saviour. Don't shy away from that word. I'm not talking now about anything supernatural, except in the sense that everything which changes the human life and spirit is supernatural. What I'm talking about is an experience in trying to live by the truth which you find in the life and teaching of Jesus. That experience is that one's life is progressively rid of pettiness and preoccupation with the petty. It no longer seems to lack direction. One's sense of encompassing frustration passes away. One perceives the seven deadly sins—pride, covetousness, lust, anger, gluttony, envy, sloth, and all their company—for the deadly destroyers they are, and finds a new compulsion under which to grapple with them. The change in life that results may be as spectacular as it was in the case of the youthful Italian playboy who became St. Francis, but in essence the experience is the same. It is to find one's feet on a path of salvation because one is trying to be faithful to a source of truth that thereby becomes one's Saviour.

The experience need not stop there. If the experience of others is any guide, for most of those who pursue their encounter with Jesus this far, it *will* not stop there. For just as it did not stop there for Philip and Nathanael and Andrew and Peter, so the time is likely to come for us when, in that Presence, we find coming spontaneously to our lips the words which came to the lips of doubting Thomas at the high moment of his encounter with Jesus, "My Lord and my God." At that moment, life will have been given its new focus, its new center.

Now that is the experience I covet for you and for all mankind. Is it a mystical experience? Certainly, it will have mystical elements in it, just as every encounter with a transforming personality and spirit has mystical elements in it. Yet it is as wholly natural as every other such encounter. It is an experience which develops, which grows, which always promises you more. You do not have to pass into any trance-state to begin it. It is not a matter of taking part in any fixed rite or outward ceremony. You can begin it right where you are and as you are. For once you start, through the medium of these four Gospels, to seek an encounter with their central figure, the wonderful prospect is that the attractive power of this Jesus you meet there will carry you on, step by step, until you discover that St. Paul knew what he was talking about when he wrote of the experience of becoming a new man in Christ.

"Come and See"

So, you see, all I have tried to say, all I have to say, is what Philip said in this passage from the first chapter of the Fourth Gospel: "Come and see." The record there began with two of the followers of John the Baptist asking a question of this new Teacher who had come out of Nazareth. They asked a question and he answered: "Come and see." One of the two was Andrew. He accepted that invitation. After an overnight stay with Jesus, Andrew went looking for his brother Peter. To him he said, in effect, "Come and see." The next day it was Philip who heard the invitation and responded. When Philip did so, he had to hurry off and find his friend Nathanael. And when Nathanael asked *his* question, Philip came back with the same reply: "Come and see."

Do you want to experience an encounter that can lift your life out of its pettiness, its frustrations, its fear of failure? Take this little book, these four Gospels. Open them. Read them. Meet the Jesus who fills their pages.

"Come and see."

THE UPPER ROOM RADIO-TELEVISION PARISH

Announces New Programs for the Lenten Season

The Upper Room Radio-Television Parish announces new programs for Lent which include a series of daily television spots, daily radio spots, and six 15-minute radio programs to be scheduled once a week during Lent. All will be available on a free loan basis for public service broadcast. Also for Holy Week, The Upper Room Radio Parish will re-issue the six fifteen-minute programs which were so popular last year.

The radio and television spots are called *The Thought for the Day*. Dr. Ralph Sockman will present the "Bible Verse" and the "Thought for the Day" from THE UPPER ROOM. These twenty-second spots for use each day during Lent will be transcribed on 16-inch 33 1/3 RPM discs. For television, three slides will also be provided. The same slides are to be used each day. These may be used several times daily for station breaks, special opening and closing spots, chain breaks, etc.

Dr. John A. Redhead, Presbyterian minister and prominent radio personality, is the narrator on the new series of 15-minute programs designed for once-a-week use during Lent. Called simply The Upper Room, this series originates in the Upper Room Chapel. Six of the 12 disciples who broke bread with the Master in the upper room will be treated in exquisite dramatic-musical programs. In graphic personality studies Peter, Matthew, Philip, Thomas, John, and Judas will be presented. An integral part of each presentation is the music—some of the best-known and most honored music of the church. Music is inseparably associated with the last supper and this radio series continues this great tradition.

Last year nearly a thousand radio stations broadcast the Holy Week series, featuring Dr. Ralph Sockman as narrator. Hundreds of these stations indicated that they would like to have them again in 1954 so the series is again being made available. This series of six 15-minute programs includes much of the great music identified with the last week of Jesus' life on earth and His resurrection. Here are hymns, spirituals, chorales, and excerpts from great oratorios. Dr. Vance Taylor, the music director of both The Holy Week series and The Upper Room series, is the composer of the special scores. The eight voices of the choir are combined with the string quartet from the Atlanta symphony orchestra, a harp, and an organ, to bring this great music to its rich fullness.

Scripts for *The Upper Room*, featuring six of the disciples, and *The Holy Week*, emphasizing the important events of the last week of Christ's earthly life, were written by Dorothy Harper. Howard Ellis is the director of The Upper Room Radio-Television Parish.

How to Get The Upper Room Programs for Your Community

Your church, your council of churches, or another interested group can sponsor the broadcast of the programs of The Upper Room Radio-Television Parish in your community.

All of the programs are for *public service broadcast*—the station gives the time. Your part will be to arrange for the broadcast and make sure that the schedule receives adequate publicity.

The announcement of these programs will be mailed to every radio and television station. Even though the stations in your community have already arranged for the broadcast, they will welcome your sponsorship because you can help in the listener promotion.

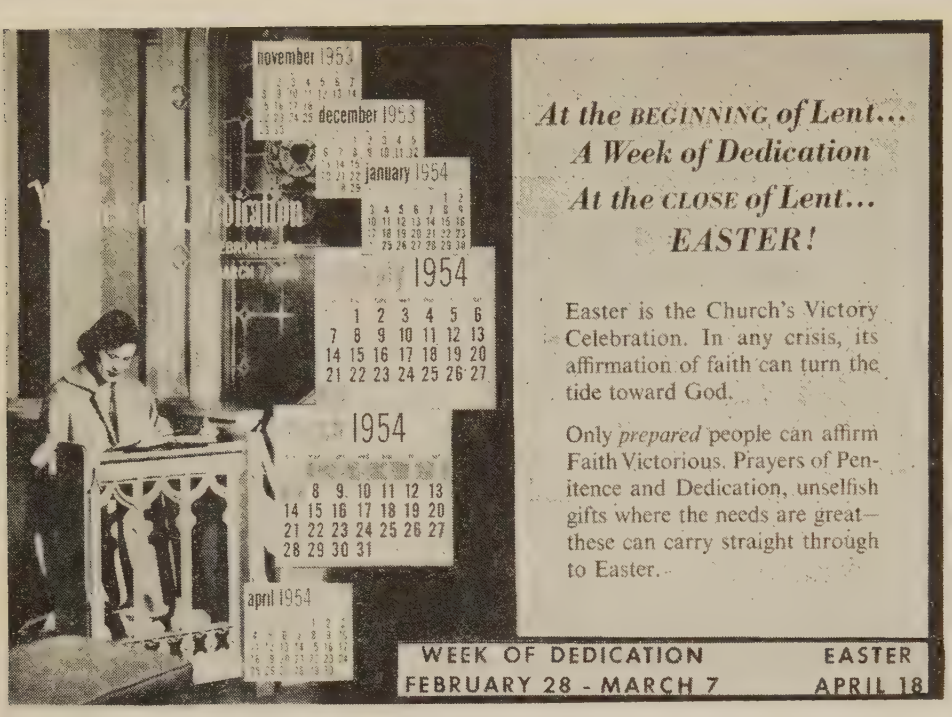
Here is what you do:

1. Contact your station: Ask if arrangements have been made to broadcast The Upper Room Lenten series and The Upper Room Holy Week series. If so, offer your help in developing the listening audience as a sponsor of the broadcasts.

2. If the station has not arranged for the broadcast, ask that the series be scheduled. Describe it. Tell about what your group can do for publicity and listener promotion. Offer to get the transcriptions.

3. Set up a program of publicity. You expect the broadcasting station to do the usual things, but you can arrange for extras in the way of church announcements, newspaper publicity, flyers with broadcast schedule, etc.

The transcriptions are available on a free loan basis for public service broadcast (free time only). The transcriptions must be returned prepaid. Write *The Upper Room Radio-Television Parish* for more information.


At the BEGINNING of Lent...
A Week of Dedication
At the CLOSE of Lent...
EASTER!
Easter is the Church's Victory Celebration. In any crisis, its affirmation of faith can turn the tide toward God.
Only prepared people can affirm Faith Victorious. Prayers of Penitence and Dedication, unselfish gifts where the needs are great—these can carry straight through to Easter.
WEEK OF DEDICATION
FEBRUARY 28 - MARCH 7
EASTER
APRIL 18

How to Attend Church

Getting the most out of church attendance is an art. It is different from going to the theater or to a lecture. The difference has to do with the purpose of worship, which is to present ourselves before God that He may judge, comfort, challenge and nurture our souls. HOW can we attend church so as to experience the worth of our worship?

Attend church deliberately. Prepare before coming. Go to bed Saturday night with words of recollection in your minds. Arise in time to dress and eat without undue haste. Seek to lift your heart above all selfish fears and cares.

Attend church expectantly. To meet a great friend is a happy experience. To meet God is a good and joyous experience. As you take your accustomed place what your eyes see can remind you of holy hours and high thoughts and what your ears hear can reawaken slumbering intimations of the Eternal. "Be still, and know that I am God."

Attend church receptively. Neither pride nor prejudice, nor wealth nor poverty, nor class nor clothes, nor preacher nor pew companion can separate you from the love of God if you attend church in a receptive mood.

Attend church participantly. Those who only sit and watch miss the warmth of spirit which comes from the self-forgetful singing of a hymn. Great words of scripture search and find the one who allows his mind to follow where they lead. Prayer reaches the heart that unites in it, in spirit and in truth. Music speaks when listening is active; then he who hears begins to understand the message of the bards.

Attend church purposefully. Bring the days that are to be into God's house, seeking to know His will for the coming week. Sometimes the answer rings clear in a sermon which you feel "was meant for you."

"Seek ye the Lord while He may be found; call ye upon Him while He is near," for He will answer as soon as He hears your call, if you have learned how to worship, how to understand His language of the soul.

—from Christ Church Methodist, Charleston, West Virginia

NATION-WIDE CHURCH ATTENDANCE CRUSADE

New Year's to Easter, 1954

by Herman H. Luetzow
Superintendent, St. Louis District
The Methodist Church

THIS thrilling nation-wide *Church Attendance Crusade* was developed by the General Board of Evangelism, at the request of the Council of Bishops. It was unanimously adopted by the St. Louis Annual Conference, and thus becomes the official program of every Methodist church in the St. Louis Annual Conference. Furthermore, it was endorsed by all the Group First Quarterly Conferences of the St. Louis District. Each church in the St. Louis District was represented by two people at the St. Louis Annual Conference, namely, the pastor and lay member.

This is a timely, vital, and essential program designed to emphasize the importance of public worship and church attendance. It is dealing with the very heart of the church life and will have the enthusiastic support of every minister. Tremendous power will be generated as every Methodist church in the United States works at this one purpose at the same time. It will give the ministers the leverage they have been wishing for.

The Church Attendance Crusade will undergird all other activities: church school, youth fellowships, men's clubs, Woman's Societies of Christian Service, World Service, local church budgets, building programs, and evangelism. Here is one program that can claim the unanimous and unreserved leadership of every minister and church.

There is no perfect program, and no program will work itself. The Church Attendance Crusade is not a perfect program, and it will not work itself. The results will be commensurate with the leadership of the pastor and the efforts of the church.

The attitude and participation of the church will reflect the attitude and leadership of the pastor. This is primarily a local church program.

The General Board of Evangelism has prepared a wealth of materials to assist the pastor. Now is the time for each pastor to order the kind and amount of materials he will need for his church. Please order direct from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.

This Is the Victory

. . . even our Faith

United Evangelistic Missions,
Spiritual Life Missions, and
Christian Witness Missions
effectively present
the Claims of Christ
in homes, in churches, on the streets.

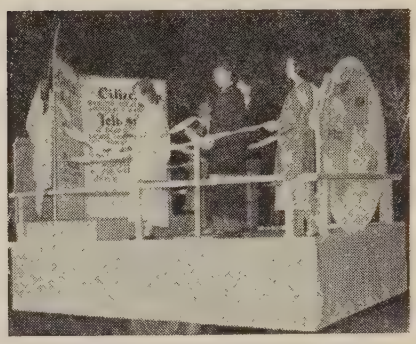
The following pages
tell the thrilling story
of the great evangelistic movement
stirring America

United Believing
United Caring--United Praying
United Witnessing--United Worshipping
United in the Holy Habits

"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Robert E. L. Bearden and William O. Byrd use the turn-over training chart, "Two-by-Two," to train visitors in the Arkadelphia (Arkansas) District Evangelistic Mission.

As a result of the New York Area U. E. M., Hedding Methodist Church, Barre, Vermont, received 63 members on profession of faith and three others by transfer of letters.



The winning float in the parade staged as part of a youth rally held at Willimantic, Connecticut, October 31, 1953. The Rally opened the Spiritual Life Mission in the Norwich District.

Ralph W. Sockman, president of the Protestant Council of New York City and minister of Christ Church, New York, discusses the New York Area U. E. M. with George Hamilton Combs on radio station WABC's program, "Spotlight, New York."

Aided by visiting ministers from the New Orleans District, 31 of the 45 charges of the Baton Rouge District shared a Spiritual Life Mission November 1 to 8, 1953, with outstanding results, reports Fred S. Flurry, pastor, First Methodist Church, Hammond, Louisiana (Louisiana [S.C.] Conference). Under the leadership of E. W. Harris, Superintendent, Baton Rouge District, and Virgil D. Morris, Superintendent, New Orleans District, the Mission produced the following results:

To Attend Church Regularly	2,519
To Observe Grace at Meals	2,537
To Conduct Family Devotions	1,939
To Read the Bible Daily	2,259
To Pray Daily	2,791
To Tithe	1,516
To Invite Others to Christ	2,328
To Accept Responsibility	2,145
To Live for Christ	2,502
Commitment for Church Membership	
By Profession of Faith	32
By Letter of Transfer	58

During the Spiritual Life Mission conducted in the New Orleans District from October 1-9 a similar evangelistic success was achieved, as the following figures show:

Church Attendance	2,812
Grace at Meals	2,669
Family Devotions	1,904
Daily Bible Reading	2,523
Daily Prayer	3,073
Tithing	1,305
Inviting Others to Accept Christ	2,467
Accepting Church Responsibility	2,183
Living for Christ	2,990

Two Districts in Southern Illinois Conference cooperated in reciprocal Missions during October and November. The East St. Louis District established three new churches during its U. E. M. and raised $2,900.00 in cash and pledges at their closing District rally to afford financial assistance to these. Bishop Brashares was the Rally Speaker. Five hundred and fifty-two commitments were received during the week. E. M. Dycus is Superintendent. C. Lloyd Daugherty led the Mission.

The Olney District, largely rural, received assistance from the pastors in the East St. Louis District after a week's rest from the East St. Louis Mission. Four hundred forty-two total commitments resulted. Twelve hundred persons attended the closing rally to hear the message by T. Otto Nall, editor of *The Christian Advocate*.

T. J. Machida, Minister, Seattle Japanese Methodist Church, Seattle, Washington, provides a stirring report of the evangelistic work done throughout the Pacific Japanese Provisional Conference. In each District (Pacific Northwest, San Francisco Bay Region, Central Valley, Southern California, and Colorado) the autumn United Evangelistic Crusade has been carried out on the District level.

W. A. Kelley, Director, South Georgia Conference Board of Evangelism, reports that in that Conference the afternoon sessions of eight District Institutes were devoted to evangelism.

Upper Mississippi Conference held a successful, Conference-wide reciprocal U. E. M. with one week devoted to the Mission on each District, D. T. Jackson, Conference Secretary of Evangelism, reports.

At Goshen, New York, Gordon B. Fear, pastor, used the Advance for Christ card at the Friday evening service in his church in connection with the New York Area United Evangelistic Mission. The following results were obtained through this means of offering individuals the opportunity to record their decisions:

Rededication of self to Christ	27
To become a member (profession of faith)	1
To become a member (by transfer)	1
To pray daily	30
To have family worship at home	3
To have grace at meals	17
To read the Bible daily	16
To attend church regularly	31
To attend the church school (adult)	5
To attend the church school (young people)	5
To give regularly to the church	34
To tithe my income	3
To invite others to accept Christ and unite with His Church	17

Oklahoma-New Mexico Area Mission

THE Oklahoma-New Mexico Area, under the leadership of Bishop W. Angie Smith, climaxed the Anniversary Year with a great United Evangelistic Mission, October 25 to November 13.

The four Conferences in the area reported 16,772 decisions for Christ and the Church. Of these, 9,660 were on profession of faith and 7,112 by transfer.

This is the second U.E.M. for the East and West Oklahoma Conferences in 20 months. The March, 1952, Mission won 12,700 decisions on a goal of 10,000. The Mission just closed won 7,094 on profession of faith and 4,685 by transfer, a total of 11,789 on a goal of 10,000.

These two Conferences will be united in May with a total membership of 201,000 in 502 charges. The 13 Districts of the state have been working together as a unit in these missions. Bishop Smith and the two cabinets have worked out the plan and made assignments. The men of our two Conferences have been used as leaders in local church and district training schools.

The Oklahoma City District has organized 16 new churches since 1939, eight of which have been born since 1950. The Oklahoma City population has grown 14% since 1939, but Methodism has grown 76% in membership.

Tulsa organized one new church last month. The Ball Memorial Methodist Church started at the close of the Mission week with 83 charter members. Rose Hill and Will Rogers Churches had big gains and plan to build new units soon.

by Don F. Harrel
Pastor
Christ Methodist Church
Oklahoma City, Oklahoma

The new Highland Park Church of Lawton had 40 members when the week began and 81 at the close. The pastor and one layman did the visiting.

The New Mexico Conference has been leading our Jurisdiction in additions on profession of faith, exceeded only by the Indian Mission Conference.

This is the first state-wide mission held in the New Mexico Conference. The goal, for 108 churches with 51,750 members, was 3,200 for the Mission. They received a total of 4,796 decisions—2,401 on profession of faith and 2,395 by transfer. This is 50% above their goal.

Several counties in Southwest Texas are in this Conference. The churches of Odessa, Texas, won 270 persons. El Paso Trinity and Asbury had 240 and 221 decisions, respectively.

The Oklahoma Indian Mission, with 99 churches, 44 pastors, and 6,400 members, took part in the Area Mission. This was the first time they have had a simultaneous program of evangelism. It is also the first time for them to use visitation.

The goal they set was 100 on profession of faith. They actually received 165 by baptism and vows and 32 more by letter. All of these people knelt at the altars of their churches and took their vows. No cards were signed in the homes. The idea of visiting in the homes was so new to them that there was some opposition. An Indian man never goes to another home unless his wife goes along. But they agreed to try it, and the visiting pastor and the pastor called in the homes. The results were so good that two thirds of those received were influenced by these visits.

The Central District pastors were so overjoyed with the results of the week that they drove to Haikey Chapel, north of Tulsa, Friday night after services and held an all night service of prayer and praise.

The program will be continued in the spring when another week will be set aside for preaching and visiting. Next time the program will close on Sunday because Sunday is a very significant day to the Indian Christians. In the old days, when the preacher came only once a month, the preaching day was called "Fourth Sunday." This term is still often used to apply to worship services.

We are very proud of the growth of our Indian Church in Oklahoma. Percentage-wise, it has lead the Area and the nation every year but one in the number of members received on profession of faith. It has had an 85% net gain in membership in 10 years.

D. D. Etcheson, of Oklahoma City, is the Superintendent of the Indian work in Oklahoma. There are three Districts presided over by Indian Superintendents: H. W. Handerson, Eastern District; Lee Chupco, Central District; and Conrad Mausope, Western District.

Below, the ministers and visiting ministers in the Oklahoma City District Mission are shown at St. Luke's Methodist Church.

Shown below is the Central District Conference Group of the Oklahoma Indian Mission. H. W. Anderson, District Superintendent, is in the center.

Figures tell the story in the Brooklyn North District of the New York East Conference. District Superintendent Asbury G. E. Stromberg, left, reads the number of commitments from a night's visitation to Eugene Fowler as Lester Loder, host pastor for the training center, looks on. The results were then broadcast to the seven other districts listening in by telephone.

New York U. E. M. Wins Thousands to Christ

by

Bishop Frederick B. Newell
New York Area
and Miss Margaret F. Donaldson
Director of Public Relations

THANKS to the devotion and zeal of more than 11,000 lay visitors who made 68,878 calls, 23,212 commitments for Christ and The Methodist Church were made in the New York Area United Evangelistic Mission between October 18 and November 15.

The Mission was conducted in two phases. Ministers from the Newark and New York Conferences spent the week of October 16 in the New York East and Troy Conferences where they held nightly preaching services and trained the callers. During the week of November 6, the New York East and Troy ministers reciprocated in the other two Conferences.

Results of the Mission were reported each morning to Bishop Newell over an eight-way telephone hook-up uniting the District training centers. The Bishop paid high tribute to the spirit of dedication which inspired the laymen in the visitation campaign, the quality of the appeal in the preaching services, and the work done by Allen E. Claxton, Mission chairman, and the other leaders who organized and conducted the Crusade.

Each phase was inaugurated by a youth rally. In the New York and Troy Conferences on October 17, there were 4,800 in attendance at the rally; in the New York and Newark Conferences on November 7, there were 3,059.

Mass Meeting

An overflow throng of more than 7,000 persons jammed the armory at Teaneck, New Jersey, on November 15 when the four Districts of the Newark Conference united for a Victory Mass meeting with Bishop G. Bromley Oxnam as the speaker. A choir of 800 voices participated under the direction of James A. Richards of Staten Island. Bishop Oxnam spoke on the topic, "After Decision—What?"

Two other Mass meetings on November 15 marked the close of the Mission in the New York Conference. Allen E. Claxton and David A. MacLennan, professor at Yale Divinity School, spoke to 1,640 persons at Trinity Church, Newburge, New York. The crowd overflowed the church and loud speakers were installed in the street. At Memorial Methodist Church in White Plains, New York, Harold Case, president of Boston University, addressed 1,350, including many standees.

The Mission was preceded by a publicity campaign directed by the newly-organized public relations office for the Area. A series of workshops was conducted in September, and the church publicity chairmen in each of the 16 Districts were provided with skeleton newspaper stories to be adapted for local use and released at specified dates before and during the Mission. The use of newspaper mats was also explained and posters were exhibited. Two long-playing records were available for radio stations. They were heard at 35 studios in the Area in the 10 days preceding the Mission. Outdoor billboard companies proved to be generous beyond all expectations. Eighty billboard spaces were donated.

The commitment reports by Conferences follow:

Conference	*Visitors*	*Profession Visits and Vows*	*Transfers*	*Total*
New York East	3,403	20,055	3,811	2,170	5,981
Troy	1,883	13,194	3,344	1,424	4,768
Newark	3,485	18,516	4,119	1,670	5,789
New York	2,460	17,113	5,071	1,603	6,674
Total	11,231	68,878	16,345	6,867	23,212

The statistics tell the story of the Mission in terms of Conference and Area numerical growth. But the real story is to be found in what took place in the homes of 23,212 persons, in the sanctuaries where the message of Christ was proclaimed each night, and in the altar of the heart where the deepest decisions are made.

FLASH—*Figures received at press time show that final results of the New York U. E. M. are as follows: 19,790 on profession of faith; 7,314 by transfer, for a total of 27,104.*

A Continuing Program

One minister reported that the most significant words he had heard so far from a layman were: "When we have this again next year, we should . . ." and then came a constructive suggestion. The effect the Mission was having on the congregation was so pronounced (and this one had been reluctant, at first) that the workers were taking it for granted that evangelism was to be a continuing program.

One couple told the caller they were interested in joining the church but wanted to visit it before making up their minds. The caller suggested that they go the special service that night, but they replied that they had no one to keep the children. The caller offered to do that, so she acted as "sitter" while the young couple attended the service. They returned home to sign commitment cards.

One of the most touching stories to come out of the Mission is told by Harold N. Smith, pastor of the Englewood, New Jersey, Methodist Church.

For several months he had in his congregation a Russian who could not speak or understand a word of English. He explained to another Russian-speaking person that he attended because he enjoyed the greetings of the people.

His name was on the prospect list for the Mission visitors. When they went to call on him at a nearby hospital where he works as an orderly, they had to speak with him through an interpreter.

"Do you want to be a Christian?" they asked.

"Yes, I love Jesus," he replied.

"Are you a church member?" was the next question.

"Yes. I was first a Baptist and then a Methodist in Russia, but the Methodist church was destroyed."

"Are your family members of the church?"

"They have all been killed."

"Do you want to join The Methodist Church here?"

"Oh, yes. Very much!" was the reply.

Mr. Smith, who wanted to be sure the man understood the significance of church membership, then went to the hospital for a long conference with him. He conversed with him through the same interpreter the callers had used, a chef from the hospital kitchen.

Retold the Story

The man translated meticulously as the minister retold the story of Jesus and emphasized the tenets of the Christian faith, assuring himself that the Russian knew exactly what would be required of him as a member of The Methodist Church.

The orderly made it clear that he did understand and that he wanted to be in the group of nearly two dozen persons to be received into the Englewood Church on November 22.

An aftermath to this story is as impressive as the Russian's commitment.

The minister said he would like to close with a prayer. Off came the chef's cap as he knelt to translate the prayer.

As the minister turned to leave, he asked the chef if he belonged to a church in the community; and the man replied, "I am regarded as a very devout Jew."

Mr. Smith reports that he reached out and hugged him.

—Davidan Studios

Received into the Engelwood Methodist Church by Bishop Frederick Buckley Newell was a class of 15 persons including a native of Russia (sixth from right) who does not speak or understand English but who received instruction through an interpreter. Shown behind the altar rail at the service on Membership Sunday are, left to right, Bishop Newell, John R. McLaughlin, Superintendent of the Brooklyn North District, and Harold N. Smith, pastor of the Church.

A throng of 7,500 persons heard an address by Bishop G. Bromley Oxnam, of Washington, November 15, at the Teaneck, New Jersey, armory, marking the close of the United Evangelistic Mission in the Newark Conference of the New York Area. Shown, left to right, as the processional started are Rolland L. Luerick, Superintendent of the Southern District; Everett Frost Hallock, Superintendent of the Eastern District; Bishop Frederick Buckley Newell, of the New York Area; Bishop Oxnam; John R. McLaughlin, Superintendent of the Northern District; and Olin Y. Shute, Superintendent of the Western District.

—Paterson Evening News Photo

Third from the top, part of the choir of 800 voices, drawn from 250 Conference churches, which highlighted the New York Area Victory Rally in the armory at Teaneck, New Jersey.

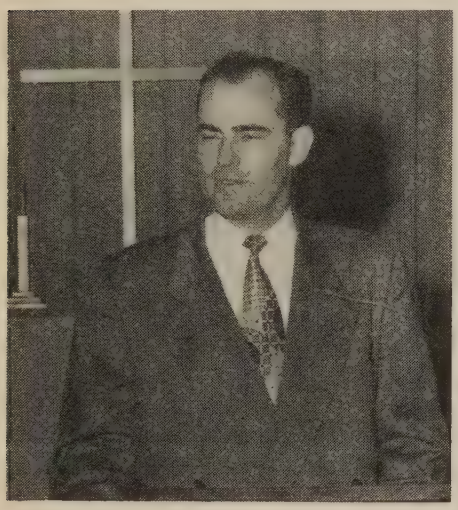
Bottom, Bishop Frederick B. Newell studies figures broadcast by District Superintendent Merrill C. Johnson as part of the report for New York District. Shown, left to right, are Johnson; Bishop Newell; Paul N. Otto, of Ossining; and Clifford P. Albertson, of Tarrytown. St. Mark's Church, in Manhattan, established a record of more than 300 commitments, 200 of which were obtained the first Sunday.

Methodist History Lives Again
As Young Ministers Assemble for a

Christmas Conference

by Cliff B. Harbour, Jr.
Centenary Methodist Church
Morristown, Tennessee

Bishop Roy H. Short addresses the group on the theme, "The Requirements for an Evangelistic Movement."



Luther P. Powell, of Drew Theological Seminary, challenges the young ministers to meet their responsibilities in the field of "Evangelism and Stewardship."

Forty-three young Methodist ministers met for a Christmas Conference December 29, 1953, to January 1, 1954. This meeting, held at Martin College, in Pulaski, Tennessee, was an historic occasion inasmuch as it was held in the tradition of the original Christmas Conference of 1784, where American Methodism was organized.

Sponsored by the General Board of Evangelism, this Conference drew young men from five of the Annual Conferences of the Southeastern Jurisdiction: Holston, Louisville, Memphis, North Alabama, and Tennessee.

I had the pleasure of being one of the delegates. I feel, as do the others, that this meeting was one of the greatest ever held. We arrived at Martin College wondering what would happen that week. We left with more of the love of God and the brotherhood of man in our hearts than we had ever realized existed.

Most of us were on a Mount of Transfiguration that week. Not only did our love grow, but we left with a much greater knowledge of what needed to be done to take the Evangel to others. Many of us discovered better methods for doing this.

E. Wesley McKinnie, of the Memphis Conference, expressed our feelings when he said, "This week has been to me the revelation of my life. I have seen myself in a different light and have rededicated myself to God. The Conference has awakened me to a challenging vision of the tremendous job that God has for me to do."

No one except those of us there will ever fully realize how our lives were changed. Ben Alexander, of the Tennessee Conference, said, "The Conference meant so much to me that I find difficulty in expressing how I feel."

Archie Kelly, of Holston Conference, expresses it this way: "This Christmas Conference has afforded me the opportunity to realize what little I have done for the Kingdom. It has sufficiently challenged me to the possibility of my ministry for the Kingdom." Someone else has said that he felt he would like "to go out now and set the world on fire with God's love."

Leaders and delegates to the Christmas Conference gather before Tennessee Hall in which they resided during the meeting.

Great Leaders

The General Board of Evangelism assembled one of the finest possible groups of leaders. Their spirit and inspiration caused our cups to overflow. For the most part, each leader lived these days as one of us—a fact which helped to endear them to us.

Bishop Roy H. Short spoke to us on "The Requirements for an Evangelistic Movement." He said that the formula for such was *conviction,* plus *obedience,* plus *divine power and guidance.*

Allen Claxton, pastor of Broadway Temple in New York, who was the executive chairman of the recent New York Area United Evangelistic Mission, shared with us his experiences of evangelistic endeavors and methods. Luther Armstrong, of the North Alabama Conference, describes Dr. Clax-

ton's contribution this way: "His gift was to reveal to us in his speaking his unusual personal devotional powers."

Luther P. Powell, head of the Department of Rural Sociology at Drew Theological Seminary, brought to us one of the freshest and finest challenges of our day in the field of Evangelism and Stewardship. He said that the love of God should be the motive for giving and that tithing should be the method of financing our Church. In his own words, he hopes that we will have "a determination to reform the Church in finance and stewardship."

George Creswell, pastor of Second Methodist Church in Knoxville, Tennessee, shared with us his own deep, rich experience as he told us how to combine the love of God and the love of man.

Harry Denman, C. Lloyd Daugherty, Jr., and G. Ernest Thomas, all staff men of the General Board of Evangelism, started each day with high inspiration in the devotional periods.

We were constantly aware of the fact that, behind all of these plans and inspirations, there was a man whose love of God and man was enhanced by a superb ability to organize and execute a plan. This man, Harry Williams, of the General Board of Evangelism, was our presiding leader. He set the tone of the entire week.

Delegate Leaders

Each day the total group was divided into five smaller groups for prayer and discussion. The leaders of these groups, selected from among the delegates were: H. Fred Blankenship (Tennessee Conference), Cliff B. Harbour, Jr. (Holston Conference), John W. Potts (Tennessee Conference), John B. Sessoms, Jr. (Tennessee Conference), and Frank R. Snavely (Tennessee Conference). It was in these groups that a great deal of "soul searching" went on. Then, through prayer, there came many life-changing commitments and consecrations which shall change many more yet.

Each day, at 9:00 A.M., our worship service was conducted by a member of the delegation. These men, who shared with us from their personal experiences of the love and will of God, added much to the spirit of this Christmas Conference. On Wednesday, Fred R. Pfisterer (Louisville Conference) spoke. On Thursday we heard A. T. Sproul (North Alabama Conference). On Friday Ben Alexander (Tennessee Conference) was the speaker.

The singing was led by Wesley McKinnie of the Memphis Conference, with G. Luther Armstrong of the North Alabama Conference at the piano.

The ideal facilities of Martin College, one of our Methodist colleges, contributed far more to the week than most of us realized. President Joseph D. Quillian was a very gracious host. His presence among us was an inspiration.

Great Results

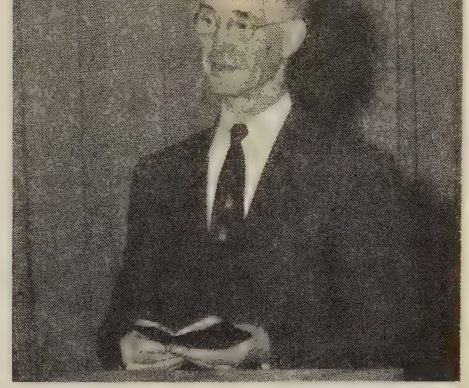
Asked by a reporter from a local paper what result was expected from this meeting, Dr. Williams replied that only the coming years would tell. A question that resounded throughout our midst was this: "Will some great movement come as a result of this Conference?" Both Dr. Williams and Dr. Denman expressed their faith that it would. It was pointed out, however, that this would happen gradually as the men who attended the Conference went out into their fields of service and reacted in obedience to the guidance and power of God. Dr. Denman expressed the conviction that Methodism could start a world-wide evangelistic movement, but that, if it did, it would more likely start in a small way with some local church and minister and grow from there into a world movement.

Great Fellowship

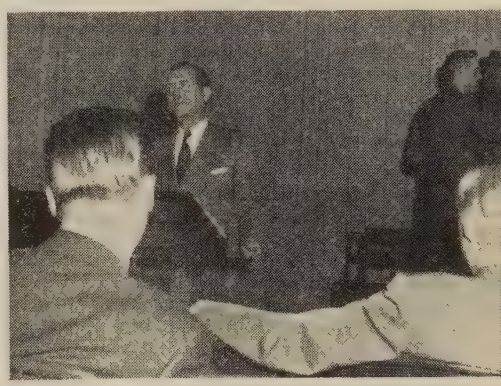
One of the things about Pulaski was the fellowship with our fellow ministers. Very few of us knew each other before the week began. Now, after this wonderful stay together, there has grown between us a bond of brotherhood which shall transcend time and space. As we go across the years, we shall watch each other with interest, help each other with love, and strengthen each other with our common prayer bond. Long after the sermons and other happenings of the week fade from our memory, we shall still be enjoying the fellowship of this gigantic week in our lives.

Great God—Great Kingdom

There is one thing certain about this Conference. Each person who attended was reassured that his is a great and loving God; that God's Kingdom is great; and that all of us play a vital and important part in it. Every one of us realized, as we prepared to go home, that this had been a week with God. We felt that we had received many fresh words from Him and that He had even reshaped some of our lives. Some of us felt that He changed our marching orders and set us to a greater mission than we had when the week started.



George Creswell, pastor of Second Methodist Church, Knoxville, Tennessee, shows the young ministers "How to Combine the Love of God and the Love of Man."



Allen Claxton, pastor of Broadway Temple Methodist Church, New York City, and Executive Chairman of the New York Area U.E.M., shares evangelistic experiences with the group.

Above, the author discusses the Christmas Conference with Harry L. Williams.

Below, four of the five leaders for prayer and discussion groups in connection with the conference are, left to right, Cliff Harbour, John B. Sessoms, Jr., John Potts, and Frank Snavely. Not shown is H. Fred Blankenship.

Half a Hundred Ideas

The ingenuity and resourcefulness of preachers is nowhere better demonstrated than in the ideas they have used successfully in advancing their ministry of personal devotions and family altars. The public relations office of THE UPPER ROOM has duplicated a collection of more than fifty ideas that have been recommended by pastors. Copies are available on request. Below are some of the ideas.

The hospitals, infirmaries, and rest homes are filled with people who are in a mood to welcome THE UPPER ROOM. Not only the patients themselves but those who are there to visit loved ones. This is a project which will pay rich dividends.

The corner drugstore has displays of scores of magazines, many of which you cannot recommend. The storekeeper will doubtless be glad to include, either in display or on a counter, copies of THE UPPER ROOM (perhaps in a display box) to help show his interest in the spiritual things as well as in the regular commercial periodical.

Many people have lonely hours in the hotels in your community. You could put one copy in each room or provide a supply at the desk with the name and address of your church on the back of the copy.

Fasten mimeographed or printed coin envelopes to copies of THE UPPER ROOM placed in motels, tourist camps, hotels, and the like. Give the name of your church and directions for reaching it from the motel. Invite people to worship services. Invite them to take a copy of THE UPPER ROOM; they can provide a new copy for the next person by leaving a coin in the envelope on the dresser.

Your young people will distribute THE UPPER ROOM for you several times a year and have a party each time. At Halloween, let them dress up in their costumes and masks and go to every home not asking for a "trick or treat" but to leave a copy of THE UPPER ROOM for November-December. They can have a variation of a "Scavenger Hunt" by getting clothing for overseas relief or groceries for some nearby institution in exchange for THE UPPER ROOM.

Be sure the "book wagon" in the hospitals in your community carries a supply of THE UPPER ROOM.

Send the high school and college graduates in your congregation a copy of THE UPPER ROOM with your congratulations.

Alcoholics Anonymous frequently make wide use of THE UPPER ROOM. The program is built around the idea that one can get spiritual help to live a day at a time.

Mrs. Maud Turpin (left) and Miss Lucy Gray Kendall (right) standing in front of The Upper Room literature display in the library of the new building. Miss Kendall is holding a copy of *Children's Prayers* of which she is the author. Nearly 100,000 copies of the little book have been sold and a new edition is being published. Miss Kendall was for eight years editorial associate of *The Upper Room*.

Mrs. Maud Turpin was for 25 years in charge of Methodist Information in Nashville. She sent out the first publicity on *The Upper Room* and, with her assistant, Mrs. H. F. Williams, released publicity on the individual writers of the meditations.

Mrs. Turpin retired in 1947 but she has a radio program in Knoxville called "The Susannah Wesley Radio Circle," and uses *The Upper Room* on it.

Dr. John A. Redhead, pastor of the First Presbyterian Church, Greensboro, North Carolina, speaks from the pulpit in the Upper Room Chapel in connection with the preparation of the radio transcriptions of The Upper Room Radio Parish for the Lenten season. Dr. Redhead is a well-known radio personality and the author of several books including the booklet, "More Power to You," published by the Upper Room. The Lenten radio series, called *The Upper Room*, consists of six dramatic-musical studies of six of the men who were invited to break bread with Jesus at the Last Supper.

Let the *CHILDREN* Come!

by Mary Alice Jones

Director, Department of Christian Education of Children
General Board of Education of The Methodist Church

PASTORS of Methodist churches have tremendously heavy responsibilties. But it seems clear that thoughtful attention to real leadership in the work of the church with children affords a major opportunity for a joyous ministry fruitful in lives of redeemed and committed to the doing of God's will revealed in Jesus Christ. For a child who thus commits his life to God has a *lifetime* in which to be a Christian. All his energies and capacities are conserved and may be directed into Christian channels. And what a glorious conservation of life that can be!

In The Methodist Church the pastor is charged with leadership in the ministry to the spiritual needs of *all* the members of the church family, young and old alike. Of course, he will call upon the church members to share this responsibility. He will ask them to invest large measures of time and study and prayer in the work of the church for children. He will not likely be present personally in the nursery class every Sunday to carry out the plans for the Christian education of the little children, but he is responsible for what goes on there! A lack of understanding of the needs of the children on the one hand, and a lack of understanding of the Christian faith on the other, will result in a serious crippling of the religious life of these young children.

Pastor's Counsel Needed

If the goal of life commitment on the part of every boy and girl in its fellowship is to be realized in a church, the pastor's counsel, experience, training, and spiritual insight will be needed in both the meetings of the Commission on Education and the meetings of the parents and teachers of children. Normally, the pastor is the person best prepared to help the parents and teachers of children, as well as the boys and girls themselves, to know the gospel and to respond to it in joyous personal commitment.

But to know the gospel and to respond to it oneself does not guarantee that a person will be able helpfully to interpret it to little children. He must know how they grow and what helps them to learn. If leaders in home and church are not given adequate help in this part of their preparation to proclaim the gospel, they are likely to fail.

A new leaflet, *When My Child Joins the Church*, is available for distribution to the parents of children preparing for church membership. This leaflet is a successor to the leaflet under the same title which was prepared a number of years ago and which has been out of print for the last three years. It has been rewritten because of a number of requests for such a leaflet from pastors.

The leaflet may be ordered from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee. Single copies, 10 cents; 12 copies, 50 cents; 100 copies, $3.00, cash with order.

For this part of the preparation of parents and teachers to teach the gospel to children, the pastor may or may not be the person in the church best able to take leadership. Pastors do not always have training in child development and educational procedures. Sometimes they even assume that these matters are not important. They think that if the gospel is proclaimed God will see to it that the children respond. Experience does not seem to bear out this assumption. No matter how correct it may be theologically, or how earnestly it may be proclaimed, the gospel does not actually take hold of a child unless the child himself responds to it. And the only way he can respond to it is by means of the understandings, experiences, and abilities which he has at a given period of growth.

If the pastor does have the necessary understanding of child development, if he *can* help the parents and teachers to know both the content of the gospel and the way to seek the children's real response to it, then blessed is that church! But if he recognizes that he is not competent to help parents and teachers in understanding children and how they learn, then he should cooperate with the Commission on Education in securing the best person available in the community to meet with him, the parents, and the teachers in his church to think through the best way of bringing the gospel to bear upon the lives of persons at various stages of development. This is essential if we are to avoid violating God's laws of growth and to escape the development of "verbal" Christians whose hearts, minds, and lives are afar off.

A Useful Resource

The literature prepared for use in the church school and in the home for teaching children, boys, and girls of The Methodist Church is the most useful single resource for pastors in guiding parents and teachers. Careful and devoted scholarship, experience, and hard work have gone into the materials prepared for each age group with the sole purpose of helping little children and growing boys and girls to respond to the gospel. Additional resources are available in manuals and leaflets lifting up specifically the evangelistic purpose of teaching and in the materials prepared for use in preparation for public commitment and the vows of church membership.

To teach children, we must reach them. If they remain outside the Christian fellowship, they are unlikely to respond to the gospel. In the United States there are thousands of children who are wholly outside the fellowship of any religious group. The number of children in the United States is increasing. The churches are not ready for this increase.

Even the children whose parents are interested in bringing them to church

For Lent
and Holy Week

From Now Until Easter

I Will Follow Christ

by

Lowell B. Hazzard

A stimulating pre-Easter tract emphasizing the spiritual opportunities and obligations of Lent. Excellent for mailing to every member in advance of your Lenten program. *While the supply lasts*

$2.00 per 100

The Passion Story
Day by Day
by Howard W. Ellis
2-color, 24-page picture book
of Holy Week scenes
25¢ each; 10 or more, 15¢ each

TIDINGS

quite literally cannot be made welcome in some churches. A church school teacher recently reported that on the first Sunday of the new church school year, 94 children came to the kindergarten room which had been planned to care for 35. Conditions were impossible for teaching little children. The worker went on to say, "After three Sundays, the number had dwindled to 50, and we are trying to take care of these." Forty-four kindergarten children turned away from the church where there was no room for them! What a tragic loss to the children and to the church! How much energy will be required to win them back after they have lost touch with the church? How many evangelistic campaigns will have to be conducted to seek and save them after they have grown to adulthood without God in their lives?

The pastor will have to take the lead in laying upon the conscience of the congregation the need for providing facilities for receiving and ministering to the children. It is unlikely that the teachers in the children's department will have much zeal for reaching the children outside the church when they have no place to care for those who are already coming.

Needs Expanded Program

In addition to providing a place for children in the church, The Methodist Church needs a greatly expanded program of nursery home visitation through which young babies and children too young to meet in groups at the church may be ministered to in their homes. Parents' materials which will suggest the first interpretations of religion to the child and which will help the parents to make their home a genuinely Christian home need to be taken to these parents by competent, understanding persons. These workers may keep the pastor informed about new babies, about homes where there is special need, or about opportunity for evangelism in the family. They may work with the young adult fellowship in helping parents to feel that they are a part of the life of the church even if they cannot attend regularly. Often the arrival of a baby in a home provides the best opportunity the church will ever have to reach the parents and win them for Christ and His Church. Likewise, a Christian home is the best plan for winning the children to Christ and His Church.

If the children are taught in Methodist homes and Methodist churches by parents and teachers who are themselves dedicated Christians, who not only know the gospel but also the needs, limitations, abilities of the children to whom they minister, we may expect these boys and girls to grow in ability to understand and respond to the gospel. Their own parents and teachers and pastors should be their evangelists. These persons know each child, know his needs and limitations and abilities. They are far better equipped to bring him to a personal response to the gospel and a commitment to God through Jesus Christ than any other Christian, however devoted that Christian may be.

It is true that, in some Methodist churches, the pastors, parents, and teachers have not lived up to their opportunities. It is true that in some Methodist churches children grow to adulthood, regularly attending the sessions of the church school and the preaching services, and yet not understanding the gospel or making a personal commitment of their lives to God in Christ. It is true that in some Methodist churches today the error prevails against which the Methodist movement was a protest, namely, the idea that one born into the church, baptized by it, and confirmed in it was automatically a Christian. No personal understanding or experiences, no repentance, no re-ordering of life was deemed essential.

If pastors can give a generous portion of their time and thought and study to the fruitful field of the evangelism of boys and girls, it seems likely that it will yield a rich harvest. Such pastors can help teachers and parents to know when and how to call upon boys and girls to face squarely and individually the basic decision which each person must make and to say, "I enlist with thee, O Christ."

The specific preparation for the act of commitment and the taking of the vows of church membership is not apart from the work of home and church in earlier years. Rather it is a glorious climax of this work. Building upon the experiences which these children have had within the Christian fellowship, the pastor has the opportunity of helping them, toward the end of the years of childhood, to summarize and bring together what they have been taught about God and His will, to lift up for them the life and teachings, the death and resurrection, of Jesus.

Specific explication now is needed of the meaning of sin in human life and of the salvation from sin which God has offered to men through Jesus Christ. Long before they are ready to assume the vows of church member-

ship, boys and girls know something about sin. In their ongoing study and experience in the church school, they have often been brought face to face with the fact that doing the will of God is hard. They have had to choose between doing what God wants his children to do and having their own way. They have known that living up to what one knows to be right runs counter to much that is accepted in the community and school relationships. They have known that they need help beyond themselves if they are to be children of God in the midst of a crooked and perverse generation. The reality of sin is not new to them. Now that they are more mature, it can be interpreted more explicitly.

Neither is salvation something new in their experience, although the word may not often have been used. All along they have been taught that God has a plan which is the only way for persons to be happy and to help each other. They have been told that God helps persons to know this plan and to follow it. Now that they are more mature, the way in which Jesus saves men from sin may be made explicit.[1]

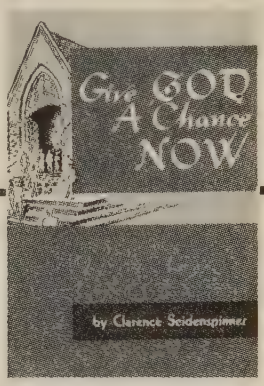
Personal Commitment

The act of personal commitment on the part of a boy or girl is not the end of the matter. Rather it is a decisive step setting the direction of future life. The response to the gospel must be kept alive, transforming all of life's experiences. There will be other commitments as new experiences come. The boy or girl will grow up. He will go to college, choose a vocation, marry, have children. He will receive promotions. He will become more influential in the community. He will have sorrows, disappointments, perhaps even tragedies. Each of these experiences will require that the church offer him continuing help in knowing the will of God in new situations. The supporting program of teaching—through study groups, personal counseling, congregational worship services, preaching—will follow each individual throughout his life, admonishing him, comforting him, encouraging him, illuminating his mind, warming his heart, and strengthening his purpose as he strives toward the perfection which God wills for His children.

[1] There is a detailed discussion of this specific preparation for public commitment and assuming the vows of church membership in the Membership Manual of The Methodist Church for Boys and Girls. (Price, 25 cents, available from the Methodist Publishing House serving your territory).

Program of Recognition for New Members

On some week night just prior to Membership Sunday, or immediately afterward, plan a program of recognition for all new members with each a guest of honor. The Committee on Conservation should help plan this night. Fellowship friends should be appointed who would introduce the new members, following which the Chairman of the Commission on Membership and Evangelism would present each with a *New Member Packet*, which might include a year's subscription to *The Christian Advocate*, a box of offering envelopes, etc. Brief speeches of welcome should be made by representatives of the W.S.C.S., M.Y.F., church school, Methodist Men, etc., each telling of that particular phase of the church program and inviting every new member to join. The chairman of the Commission on Finance would also explain the financial plan and thus challenge every new member to make his pledge for the remainder of the church year. Of course, this service should be informal, friendly, and have some social features planned by the W.S.C.S. Following the program, every organization in the church should have the names of the new members to follow up until every one has actively identified himself with these groups.



A BOOK
FOR EVERY MEMBER

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by Clarence Seidenspinner

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A 64-page, "down-to-earth" volume describing the need and manner of "giving God a chance" in our personal lives, our homes, our communities, and our churches. Every pastor will want every member to read this stirring book.

TIDINGS
1908 Grand Ave., Nashville 5, Tenn.

The Very Thought of Thee

Selections of Bernard of Clairvaux, Jeremy Taylor, Evelyn Underhill

Edited, with introductions, by Douglas V. Steere and J. Minton Batten

Bernard of Clairvaux — Probably known best for his hymn "Jesus, the very thought of thee," Bernard of Clairvaux had tremendous influence on John Calvin, Martin Luther, and Evelyn Underhill among many well-known Christians. He lived from 1090 to 1153 and in his day was the guide and counselor of kings, emperors, and popes, although officially he was only the head of the monastery of Clairvaux. His writings are here available for our generation.

Jeremy Taylor — Jeremy Taylor, like Bernard of Clairvaux, was a mystic; but he lived 500 years later (1613-1667). Concerned with the problems of the inner life he wrote most eloquently of holy living and holy dying. Ralph Waldo Emerson called him "the Shakespeare of the divines." His writings have influenced many persons but probably none more profoundly than John Wesley.

Evelyn Underhill — Mrs. Stuart Moore, nee Evelyn Underhill, is of our own century (1875-1941). She studied the lives of the mystics, learned the secrets of the inner life, and succeeded in imparting those secrets to others. Her influence will doubtless continue for generations.

All three of these great mystics were concerned with holy living. All three make central the revelation of God in Christ. All place the practice of prayer as central in the devotional life. Dr. Douglas V. Steere in the interpretations of Bernard of Clairvaux and Evelyn Underhill and Dr. J. Minton Batten in the interpretation of Jeremy Taylor have made these great mystics live for us moderns. Handsomely printed, paper covers, 87 pages 5 inches x 7¼ inches.

order from The Upper Room *35¢, 3 copies $1.00*

Devotional Classics

Some of the richest heritages of the Christian are the gems of devotional writing that have come down through the centuries to deepen the spiritual experience and to guide those who seek an ever-closer walk with the Master. Here The Upper Room presents some of this great devotional material in convenient form and arranged with prayers so that it will aid the reader in his own devotions. A foreword aids in understanding and appreciating each writer. 3½ by 6 inches with heavy paper covers.

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Arranged and Edited by William Cannon

Selections from Augustine
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The Imitation of Christ
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By Brother Lawrence

Arranged and Edited by Douglas V. Steere

Christians for generations have been thrilled by the letters and conversations of Brother Lawrence who learned to find the spiritual resources of the Christian faith even in the most menial of tasks. 3½ by 6 inches. 40 pages.

Sample copy 15 cents. Ten copies $1.00. One hundred or more 7 cents each

1908 Grand Ave. **The Upper Room** Nashville, Tenn.

Organized Intercessory Prayer

by
Harry M. Savacool
Pastor Owego Methodist Church
Owego, N. Y.

IN the midst of the great depression, the church of which I was pastor was drawing near the end of its fiscal year with a huge deficit. I gave myself to prayer on the subject. In an amazing way, and from completely unexpected sources, the money came in to balance the budget. From that day to this I have put my faith in prayer as a means of financing the church program, and I have never again faced a crisis!

Ten years passed before I did anything about this beyond praying myself. Then, after five years in a pastorate, I detected a general weakening of the church's morale and spiritual power. My first impulse was the natural one for a Methodist minister, namely, the temptation to look for a change. Then I remembered my experience of 10 years before and decided to try to organize the people of the church to undergird their church with prayer.

A Problem

How to do it was the problem. If we set a date for a prayer meeting, we would discover that, on any date we might select, three-quarters of our people would have previous commitments. Then, of those who did come, there would be a majority who would not offer a prayer in public. Those who did pray in public would always be conscious of the fact that they were praying in the hearing of others and would be giving much of their attention to the form and expression of their prayers. Hardly anyone would feel free in a public service to pray for backsliders or prospects for conversion by name, much less to pray that God would loosen the pocketbooks of specific well-to-do but sparing givers. In addition, we realized that the shut-ins of the church could not attend, and so we would lose the prayer power of a group which knows much about prayer.

Then we remembered that Jesus gave his highest endorsement to private prayer. Why should we not organize a group of people who would promise to give a period each day to private prayer for their church? We were aware of the fact that many people in the church do not know all of its problems. So we resolved to take pledges for membership in a Prayer Group and to send out periodically a "Prayer Guide" to the members of the group suggesting subjects of prayer.

To launch this prayer movement I preached a sermon early in September challenging the people of the church to take the pledge of the Prayer Group for one year. We made the period one year because we were sure many people would promise for a definite period of a year who would not take an indefinite pledge. The pledge forms were in the bulletins for the Sunday on which the sermon was preached and the call for enrollments made.

The results were rather disappointing. Out of a membership of over 700, and a congregation present of over 300, only 30 took the pledge. Right there was where the disappointment ended! Before a month had passed there was a distinct improvement noticable in every department of the church work!

Steady Growth

Seven years have now passed. There has been steady growth and improvement. There have been no new methods used. Organized prayer is the only explanation.

We renew the Prayer Group each September. All old names are dropped. All enrollments are new. We feel that anyone interested enough to keep the pledge will be interested enough to renew it once a year. The membership has more than doubled. We have added to the main pledge of daily home prayer two other items. This year the pledge form reads as follows:

PRAYER GROUP ENROLLMENT

Check one or all:

___Believing in the power of prayer I will cooperate with the Prayer Group by praying daily for my church and its work as suggested in the Guide to be provided by the church.

___I am willing to engage from time to time in special prayer for those who are ill or facing special emergency when suggested by the pastor.

___I would like to be enrolled in a Prayer Cell which will meet on call to join in united prayer for special needs.

Name _____

Address _____

However, the heart of the movement is still the united daily period of intercessory prayer for the church.

Prayer Guide

We send out the Prayer Guide to all members of the Group at the beginning of each period of the church year, except in the long period after Pentecost when we send two. They are sent at the beginning of Advent, Epiphany, Lent, Pentecost, Mid-Pentecost, and Kingdomtide. The current Guide reads as follows:

THE PRAYER GROUP—PRAYER SUGGESTION SHEET

LATE KINGDOMTIDE—1953

The Causes Below Are Suggested for Daily Prayer:

1. Our Evangelistic Drive, October 18 to 25. Pray for good attendance at the

services and for many conversions through the visitation. List below the names of four unconverted persons and pray for them.
(1) _____
(2) _____
(3) _____
(4) _____

2. Pray for the success of our attempt to raise the $6,000 necessary to pay for the new basement floor.
3. Pray for the pastor, that he may have the guidance, strength, and spiritual power to lead the church effectively.
4. Pray for the many people in the church who have lost interest. List the names of four of them below and pray for their quickening.
(1) _____
(2) _____
(3) _____
(4) _____
5. Pray for the financial welfare of our church that its people may respond so as to meet all of its obligations at home and abroad.
6. Pray for the missionary work of the church. Remember by name Miss Dorothy Gilbert, in the Congo, and Rev. Reeves C. Havens, in Alaska, and any other missionaries you may know.
7. Thank God for the blessings He has poured out upon us as a church.
8. Pray for increased attendance at all of our services, including the midweek.

PRAY FOR THE FOLLOWING AT LEAST ON THE DAY OF EACH WEEK INDICATED:

Monday:
Remember the Sunday school in prayer. Pray for its efficiency and for increase in numbers. Pray for the teachers that God will direct and guide them.

Tuesday:
Pray for the Woman's Society of Christian Service that more of our women will take an active interest.

Wednesday:
Pray for the Methodist Youth Fellowship. Pray that our church may take more interest in its youth and that the youth may take more interest in their own department of the church.

Thursday:
Pray for the Methodist Men's Organization. Pray that the men may take active interest in it and make a success of its work.

Friday:
Pray for The Methodist Church as a whole—our Bishops, District Superintendents, and leaders.

Saturday:
Pray for the Sunday services that God will pour out His power and blessing.

Sunday:
Early in the morning pray again for the Sunday services.

EVERY DAY REMEMBER TO PRAY FOR THE SICK OF THE CHURCH, THOSE WHOSE NAMES ARE UPON THE ALTAR FOR SPECIAL PRAYERS, AND ANY YOU MAY KNOW WHO ARE SICK.

The Prayer Group has not solved all of our problems, but it has wrought wonders for our church. Sometimes we dream of what would happen if we had 75 per cent of our members enrolled and praying rather than the 10 per cent that we have.

TWO OUTSTANDING EASTER TRACTS

IMMORTALITY

By Eva M. Wallace

Out of a deep spiritual experience, the author describes the evidences of eternal life in hauntingly beautiful terms. Here is a leaflet to which individuals will turn again and again for comfort, courage, and strengthened conviction. 8 pages. 2 colors.

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An 8-page tract presenting a practical discussion of man's immortal hope and its strengthening power for all who follow Christ.

(While they last)
$2.00 per 100

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1908 Grand Avenue, Nashville 5, Tennessee

The *Adult* Class as an *Evangelistic* Agency

by M. Leo Rippy, Director
Department of Christian Education of Adults
Division of the Local Church
General Board of Education
The Methodist Church

IS YOUR adult class an evangelistic agency? It is not? Then why does it exist? What purpose does it have that is significant enough to cause a group of adults to come together every Sunday morning to study God's Word? If your class is not an evangelistic agency, what good is it doing?

Can you imagine a situation where effective teaching had been going on every Sunday morning and the members of that class were not becoming more and more concerned about the large number of adults in the community who had not accepted Christ as personal Saviour?

A Continuous Effort

Effective teaching in an adult class will result in that class putting forth a continuous effort to reach others with Christian teaching. If teaching does not result in bringing about a deeper concern for people, it lacks that spiritual content that is to be found in the Word of God. Unless the personality of the teacher is such as to lead others to find the source of his winsome personality, the Spirit of God has not been manifested in his life as it ought. If the members of the group are not concerned about people, they have missed that which will bring new meaning and purpose into their lives.

Again, allow it to be said that if an adult class is not an evangelistic agency, it is failing to render the contribution that it should to the church of which it is a part.

Let us look at your local community for just a minute.

1. How many adults are in your local church?
2. How many of your adult church members are members of an adult group? How many other adults in your community should your church be reaching with Christian teaching?
3. How many adults in your church are inactive?

I wonder if we are willing to face the situation in which we find ourselves. Are we losing ourselves in the confusion and indifference of the day and refusing to see what is before us? Could it be that we have eyes to see and see not? Could we be so deaf to the call of the needs of people that we do not hear?

Not only is there a need to bring a larger number of men and women into the Christian fellowship, but also it is high time for those who are members of the church to have their lives revitalized by Christian teaching. People cannot be Christian just because they want to be Christian. They must know what it means to be a Christian.

There is but little, if any, possibility of adults who ignore a study of God's Word achieving a satisfying Christian experience. When adults can meet in a group and think together under the leadership of a good man or woman, they can receive the kind of guidance that will bring new content into their Christian experience. If the study of God's Word is not necessary, then why should we bother about it? If we believe that it is necessary, it does seem that our concern would be so great that we would be motivated to put forth a continuous effort to reach not simply those who are most interested but likewise those who are indifferent to the call of the Christian religion.

A Great Potential

In this great Methodist Church of ours, we have between 90,000 and 100,000 adult groups that meet every Sunday morning. We have an enrollment of over 2,250,000 adults in these groups. Thinks of this potential! Think of the power that could be let loose in the United States if only we were willing to meet the conditions that make it possible for this power to be generated.

What could 90,000 or more adult classes do if they really tried? Look at this possibility for just a minute. If these 90,000 adult classes really tried, they could put forth such an effort as to enable each one of them to bring into the Christian fellowship on profession of faith anywhere from two to 15 or more members. This could result in receiving over 500,000 adults into the church on profession of faith. *It could be done!*

A Tremendous Challenge

If we really had a great concern for people, we could bring into the adult groups of The Methodist Church anywhere from 1,000,000 to 3,000,000 young adults and adults during this coming year. They are waiting. The potential to do it is to be found in the 90,000 groups. If the leaders of these groups can be guided, and if the groups will go into action, a multitude of men and women can be reached.

Why should we spend our time trying to figure out what kind of setup we need in order to reach men and women? We have the setup. What we need today is to give such guidance as to enable the setup that we have to become more and more effective.

How could and should these 90,000 or more adult classes go about carrying on an effective program of evangelism? Basically, this question is quite simple. Just one thing is necessary: Develop a plan that will enable the group to go after those who are not now in the Christian fellowship. Now, just what does this mean?

First, it means that any adult class should put forth a continuous effort to bring those who are not professed Christians into its membership. If an adult class would go out into the community and bring men and women into its membership, they could be caught up in a Christian fellowship. The impact of

the teaching upon the group would bring about significant changes in their lives.

Why do we face difficulty in getting adult groups to accept this challenge? The answer, in many instances, may be due to the fact that we simply do not care enough. If that is not true, then why do we wait? Why do we become so impotent in the face of such opportunities? Could it be that, somehow or other, our own Christian experience has reached such a low ebb that we have lost our concern for people?

It is not only necessary for each adult group to bring into its membership many who have never professed religion, but it is also essential for it to make specific plans that will enable it to guide them to commit their lives to Christ. This will not be done by just following the regular procedures.

In the first place, the teacher has an important part in such an undertaking. If the teacher does not expect commitments, if he does not try to get commitments, and if he does not guide the group so that the impact of the group can be felt in the lives of those whom the group is trying to reach, of course nothing will be done about it. The attendance will be just about the same, and the effectiveness of the group will reach and stay at about the same level. That which could be so productive becomes unproductive. The opportunities that should be explored are unexplored. A great mass of people in this country who could be led to Christ will not be led to Christ.

Immediate Responsibility

Now is the time. Tomorrow may be too late. Every adult class in The Methodist Church should gird itself to carry on an intensive effort between now and Easter Sunday. Each class could do much if it would really try. Nor will this effort be over when Easter Sunday comes. It should be carried on continuously.

What else can be said? Adult groups will not do anything about it unless they want to. They will not want to unless they see the need for it. They will not see the need unless some of that concern that Christ had for the lost becomes their concern. They will not express this concern unless they are guided. It is the responsibility of ministers and other leaders in the local churches so to guide the adult groups that they will become great evangelistic agencies in a time like this.

There is no scarcity of adults who could be led to accept Christ as personal Saviour.

"GOOD TIDINGS OF GREAT JOY"

THE MARCH TRACT OF THE MONTH

Learning to Pray

by Howard L. Stimmel

An 8-page, 2-color tract pointing up some essentials of effective prayer. Ideal for use in connection with your Lenten prayer emphasis. An excellent aid for every layman who wants to grow in his spiritual life. (Tract-of-the-Month Club members will receive this tract automatically.)

$2.00 per 100

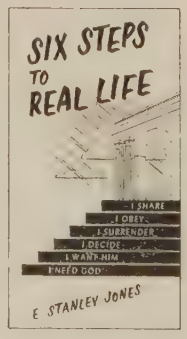
Also Available

Six Steps to Real Life

by E. Stanley Jones

This 8-page tract by a great religious statesman offers a practical and inspirational guide to vital Christian living. Should be given to every member and prospective member.

$2.00 per 100



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HANDY ORDER BLANK

FOR YOUR PROGRAM OF VISITATION EVANGELISM

Visitation Evangelism Packet

Every church should order a Visitation Evangelism Packet, according to its size, as listed below. Each packet contains the minimum materials necessary for Visitation Evangelism. Every church should also order a TURN OVER CHART, unless it already has one.

Check Your Order Here

Check packet nearest the number of your active members.

( ) 100 members, $ 3.00	( ) 600 members, 15.00	( ) 1,250 members, 27.50
( ) 200 members, 5.00	( ) 700 members, 17.50	( ) 1,500 members, 30.00
( ) 300 members, 7.50	( ) 800 members, 20.00	( ) 1,750 members, 32.50
( ) 400 members, 10.00	( ) 900 members, 22.50	( ) 2,000 members, 35.00
( ) 500 members, 12.50	( ) 1,000 members, 25.00	

Mark Price of Your Packet Here $____

HELPFUL VISITATION MATERIALS

____ **Attendance Registration Cards** 50¢ per 100 ____

This is a card whereby each person who comes to church records his attendance and registers by giving name, address and church affiliation.

Order about six times as many cards as there are persons who attend your church every Sunday. Register your entire church attendance on at least four Sundays, and ask visitors to sign these cards at each service.

____ **Turn Over Charts** $12.00 a set ____

These Turn Over Charts, entitled "They Went Forth—Two by Two," were prepared professionally under the direction of Dawson C. Bryan. They contain 118 poster-size pages (18"x28"), are printed in two colors, and cover the four or five training sessions of a week of Visitation Evangelism.

Designed so that a pastor can use them to train his laymen, they may be used over and over again.

____ **They Went Forth—Two by Two**
Turn Over Chart booklet
35¢ each; 12 or more, 25¢ each ____

This 128-page booklet, reproducing in miniature the large Turn Over Chart, is for the use of the evangelistic visitors. Easily carried in a man's pocket or a woman's purse, it permits the visitors to review frequently the principles and techniques of effective visiting. Ought to be in the hands of every visitor.

____ **Sound Slidefilm, "Laymen Witness for Christ"**
$12.50 each ____

This new sound slidefilm, commonly called filmstrip, has been professionally prepared for use in motivating and presenting Visitation Evangelism. Tells how to conduct a week of successful visitation and shows how to use the necessary visitation evangelism materials.

On 35mm. film, the slidefilm contains 92 frames. Sound is on 78 r.p.m. phonograph records. Takes 16 minutes to show.

____ **"How to Have a Successful Week of Visitation Evangelism in Your Church"**
10¢ each; 6 copies, 50¢; 15 copies, $1.00 ____

A practical booklet outlining the 12 steps to an effective week of Visitation Evangelism.

This is most helpful for the pastor and members of the Commission or Committee on Membership and Evangelism. This booklet is in the Packet.

____ **"Assimilating New Members"**
10¢ each; 6 for 50¢ ____

A booklet by G. Ernest Thomas for pastors, Commissions or Committees on Membership and Evangelism, and other leaders. It explains the program of continuation to deepen the spiritual life and to expand the church activities of new members.

____ **"How to Be a Fellowship Friend"**
by G. Ernest Thomas. 2¢ each ____

One of the best ways to establish new members in the life and fellowship of the church is to assign him a friend. Give this practical leaflet to the person so assigned. Keep a supply on hand.

____ **"Be a Member Where You Are"** $2.00 per 100 ____

The name of this leaflet by Dawson C. Bryan explains its purpose. It is recommended that churches mail these to all persons in the community whose memberships are elsewhere—especially before visitation campaigns. Order enough to have a supply constantly on hand.

____ **My Pledge of Loyalty Card—** $1.00 per 100 ____

A loyalty card which presents an opportunity to indicate the determination to be loyal with prayers, presence, gifts, and service.

____ **The Methodist Membership Card—** $1.50 per 100 ____

A 3-color purse or billfold card. Contains personal record and membership vows. Every church member should have one.

THE MARCH TRACT OF THE MONTH

_____ **Learning to Pray,** by Howard L. Stimmel. A practical prayer guide. $2.00 per 100 _____
(Tract-of-the-Month Club members do *not* order here. You will receive the tract automatically.)

OTHER HELPFUL TRACTS

_____ **Six Steps to Real Life,** by E. Stanley Jones. A helpful guide to Christian living. $2.00 per 100 _____
_____ **Call Your Minister,** a practical 4-page, 2-color leaflet ideal for the pastor to use. $1.50 per 100 _____

EASTER TRACTS

_____ **Immortality,** by Eva M. Wallace. Outstanding message on eternal life. $2.00 per 100 _____
_____ **Christ Is Alive Today,** by G. Ray Jordan. An 8-page, 2-color leaflet. $2.00 per 100 _____
_____ **From Now Until Easter I Will Follow Christ,** by Lowell B. Hazzard. Should be distributed immediately. $2.00 per 100 _____
_____ **Endless Life,** by Bishop Paul B. Kern. An excellent discussion. $2.00 per 100 _____

OTHER USEFUL EASTER MATERIALS

_____ **The Passion Story Day by Day** 25¢ each; 10 or more, 15¢ each _____
A booklet reproducing great masterpieces associated with Calvary.
_____ **Plain Envelopes for Mailing the Passion Story Day by Day** 1¢ each _____

FOR YOUR PRAYER AND SPIRITUAL EMPHASIS

_____ **Spiritual Life Through Tithing,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____
A presentation of the nature, philosophy, techniques, and spiritual values of tithing.

_____ **A Primer of Prayer,** by Charles M. Laymon. Basic study of prayer. 35¢ each; 12 or more, 25¢ each _____

_____ **A Primer for Churchmen,** by G. Ernest Thomas. A basic book in good churchmanship. 35¢ each; 12 or more, 25¢ each _____

_____ **Some Secrets of Prayer,** by Ray W. Ragsdale. $2.00 per 100 _____

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____

_____ **America, Whither Bound?** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____

_____ **Prayer Circles Cards.** Valuable help for individual or group prayer. $2.00 per 100 _____

_____ **Give God a Chance Now!** by Clarence Seidenspinner. A strong appeal for Christian living. 35¢ each; 12 or more, 25¢ each _____

FOR YOUR CHURCH ATTENDANCE CRUSADE

Church Attendance Crusade Packet

Recommended and necessary quantities of basic material for a church to use in the nation-wide Crusade. To order packet give membership to nearest 50. Your packet will contain a covenant card for each member and adequate supplies of other materials according to number of members indicated. Charge for these materials is 3¢ per member. Please send me a Crusade Packet for church of _____ members, which costs _____.

TIDINGS, Headquarters for Evangelistic Material, 1908 Grand Avenue, Nashville 5, Tennessee

Please fill order as checked **Total Amount of Order** _____

( ) Payment enclosed ( ) Charge to Treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss **NAME**

_____
Number and Street **City,** **Zone,** **State** **Address**

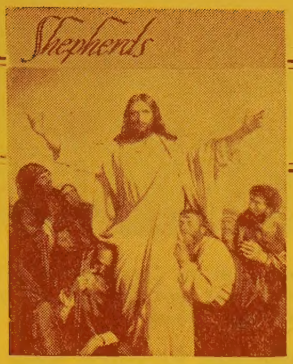
_____
Church Treasurer

_____
Number and Street **City,** **Zone,** **State** **Address**

Date _____ **Order placed by** _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.

Sorry, no orders on consignment.



SUPPLEMENT TO SHEPHERDS

March, 1954

"Greater Love Hath No Man . . ."

The community of Tarrytown, New York, was shocked on Friday night of the second phase of the New York Area U.E.M. when news spread that **K. Herschel Purdy** had dropped dead from a heart attack while engaged in Visitation Evangelism. As a team member from Asbury Methodist Church, each evening of that week Mr. Purdy had called in behalf of Christ and His Church with outstanding success. In his reports he expressed his pleasure at the warm reception he had received and how successful the campaign had been.

Friday night marked the culmination of the campaign; and Mr. Purdy, with other workers, had dinner in the church parlors. High in spirit, he left the dinner with **Guy C. Starkey** to complete his rounds of visitations. At about 7:45 P.M. they knocked at the apartment of **Roy Brown.** As Mr. Brown opened the door, Mr. Purdy fell against him. The two men, carrying Mr. Purdy into the apartment, summoned a physician, who pronounced Mr. Purdy dead.

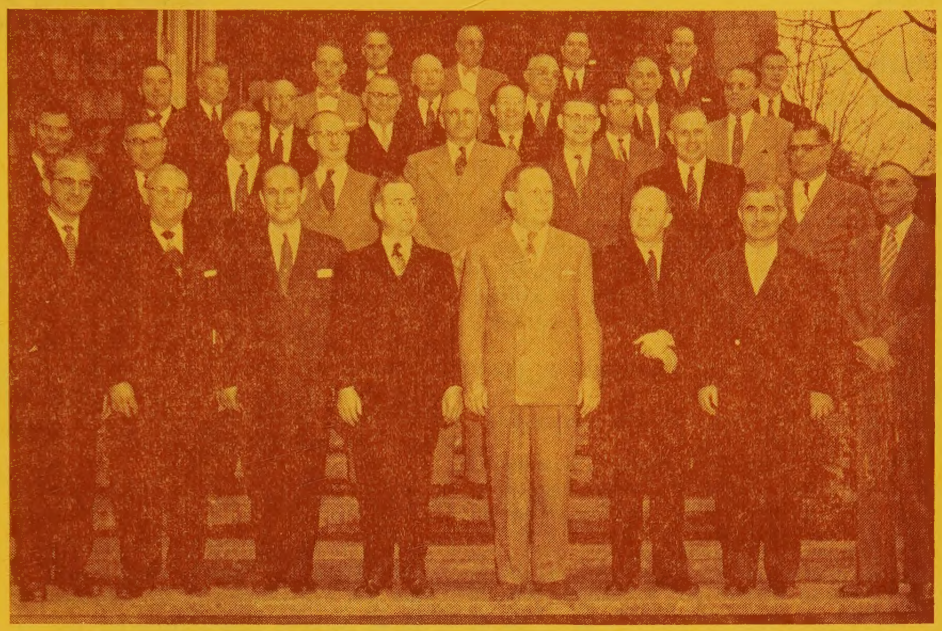
Less than hour before he died, Mr. Purdy made the following statement to one of the members of the church: ". . . I am proud to belong to a Church that knows how to develop a program like this. I have been in the selling business all of my life. This is the best job of selling Christ and His Church that I have ever seen. I am proud to belong to The Methodist Church."

Stress Holy Habits

Every church in Iowa Methodism will challenge its membership to a new advance in Christian living in February and March. **Bishop F. Gerald Ensley** leads the Area-wide emphasis with **Claude Cooper,** Superintendent of the Creston District, as executive chairman. **Harley Farnham,** of Waterloo District, is vice-chairman, **Harvey A. Nelson,** of Sioux City District, is secretary and **W. F. Clayburg,** of Des Moines, is treasurer. **Wayne B. North,** of Nashville, Tenn., is acting director.

The Holy Habits of church attendance, prayer, Bible reading, tithing, and witnessing are the emphases that will see a great pastoral exchange between the two Conferences February 20-26 and March 6-12.

Holston Conference Conducts Annual Evangelism Retreat



The Holston Conference Board of Evangelism held its annual retreat at the Mountain View Hotel, Gatlinburg, Tennessee, December 3 and 4. Elton F. Jones, Conference Board President, presided.

Devotional addresses were given by M. S. Kincheloe, pastor of First Church, Johnson City; Ernest Dugan, pastor at Jonesboro; Ralph Mohney, pastor of Washington Pike Church, Knoxville; Frank E. Trotter, pastor of Asbury Church, Chattanooga; and Eugene E. Golay, director of the Department of Methods, the General Board of Evangelism.

D. Trigg James, Conference Secretary of Evangelism, led the group in a discussion of the values of the United Evangelistic Mission as well as in a consideration of plans for evangelism for 1954-55.

H. Leo Jackson, Conference Lay Leader, delivered an address on the subject of stewardship. He emphasized the necessity of making an advance in this area of the church's life.

Mr. Golay presented materials to be used in the Church Attendance Crusade from January to Easter, 1954, and explained the procedures by which this Crusade is to be implemented on the Conference, District, and local church level.

The following evangelistic enterprises were presented and discussed:

1. **District and subdistrict workshops** for local church Commissions on Evangelism.

2. **Christian Witness Missions** and **Week-end Christian Witness Missions** for youth on a District, community, and local church level.

3. The importance of holding **training classes for children, youth, and adults** in preparation for church membership. A goodly number of our members come through the church school; consequently, it is imperative that they have adequate training.

4. **A mission in pastoral calling,** designed to help pastors make their visiting evangelistic. This is to be a laboratory experience in which the training sessions will be followed by actual visiting.

5. **The 70-E plan.** This is a plan to train 70 young men in theological schools and send them out to do special evangelistic work. (*See cover 4 of this issue of* SHEPHERDS)

6. A **United Evangelistic Mission to reach all circuit churches on charges of three or more churches.** This is to be planned and carried out in cooperation with the Conference Town and Country Commission.

Approximately 35 members and District leaders attended the Retreat.

Delivers Yale Lectures

Bishop Gerald Kennedy will deliver the Beecher Lectures at Yale April 20-22, the Divinity School recently announced. All ministers who can possibly do so will want to attend the lectures.

Shown are those present at the recent meeting of the Council of Secretaries.

Five hundred laymen were present at the Corpus Christi (Texas) District Laymen's meeting at Refugio. These men brought 300 copies of the *Tidings book*, "Spiritual Life Through Tithing."

Methodist Service Projects 1954

Methodist Service Projects describes a wide variety of vocational opportunities in the various institutions and programs of The Methodist Church.

Personnel needs of the Church in the fields of the ministry, the missionary enterprise, Christian education, and nursing are estimated at 5,150 persons annually. Seventy-three different categories of work are outlined in a dozen general program areas.

In addition to job descriptions, the manual contains

- —a statement on a Christian philosophy of vocation
- —a description of volunteer, summertime, and short-term service opportunities, including work camps, caravans, evangelistic work, and two- and three-year missionary assignments
- —an analysis of the relationship of the selective service law to church vocations
- —a bibliography of resource material on Christian vocation
- —and a listing of the personnel officers of The Methodist Church

The booklet will be helpful to young people investigating the possibility of full-time work with the Church and to the adult counselors who guide them. Every Methodist pastor should have a copy on his desk. Student workers, guidance officers, and counselor-teachers all will find this manual a valuable source of information.

Order from:

Interboard Committee on Christian Vocations
P. O. Box 871
Nashville 2, Tennessee

Price: 10 cents per copy; $8.00 per 100

"Four Nights for God"

A District-wide program, to be known as "Four Nights for God," will be held on the Bessemer, Alabama, District in February, reports **Lambuth Archibald,** Superintendent. Dr. Archibald writes: "We will have a noon meal at one of the churches on February 8, which begins the campaign. Then on Tuesday, Wednesday, and Thursday we will have breakfasts. I will have the preachers as my guests that last meal. We will have the conventional reports and then a brief inspirational message. The preachers (breakfast at 7:30 or 8:00) should be able to get out and have most of the morning still ahead of them."

Evyn M. Adams, Methodist missionary in Japan and member of the New York Conference, makes the following appeal for books for English-speaking Japanese preachers:

"I would like to ask you to put a brief notice in your magazine requesting books, particularly ministers' books, commentaries, Bible dictionaries, up-to-date theological volumes. These ministers live on an average of $25 a month, supporting wife and family, and do not have money to buy books."

Send books directly to:
Evyn M. Adams
Kita Odori, Higashi 6-Chome
Sapporo, Japan

Lutherans Produce New Filmstrip

The **Lutheran Evangelism Council** has recently produced an excellent sound filmstrip to help congregations develop "year-around" evangelism among their people. Entitled "Share Christ Today," the filmstrip seeks to help the congregation develop the spiritual life of its members, decide its evangelistic responsibilities, determine and mobilize its evangelistic strength, direct and train lay witnesses, plan an evangelism program, and implement the present evangelism program.

Available with either 33 1/3 rpm (long playing) or 78 rpm (regular) records, this 15-minute presentation is excellent in every way. The filmstrip sells at $12.50. It should be ordered from The Board of Social Missions, 231 Madison Avenue, New York 16, New York.

Fruitful Field for Recruits

West Virginia Conference reports that 77 young men from the Mountain State are in various seminaries. Of this number, **Charleston District** furnishes 24.

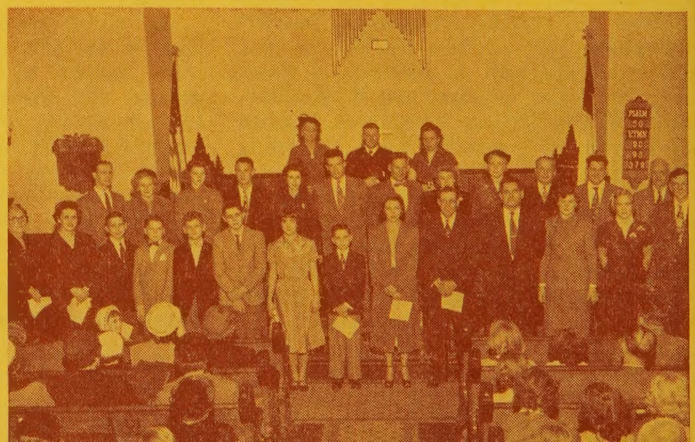
Pass Ohio Extension and Mission Goal

Ohio Area's $1,830,430 program of church extension and missions is oversubscribed by $100,000. The grand total of acceptances from the 19 districts amounts to $1,932,333.

The Ohio Conference districts had accepted goals totaling $1,086,269, but at district conferences the acceptances amounted to $1,098,697. North-East Ohio accepted $753,989, then at district conferences promised to raise $832,034.

Shown below is a scene from the service at which Bishop Gerald Kennedy consecrated the new sanctuary of the First Methodist Church, Tucson, Arizona. The Bishop baptized 12 adults and received 65 new members.

Pictured is a class of 26 new members received into the Methodist Church at South Onondage, New York. In the back row are the pastor, Don L. Moody, and two members of the Commission on Membership and Evangelism. In five years the church has grown from 158 to 244 members.



For the weeks before

Easter

Carrying daily devotions for the entire Lenten season, the March-April number of The Upper Room will help millions of people the world over to experience, this year, a more spiritual Easter.

In family altars, in church groups and for individuals, The Upper Room will deepen the meaning of this holy season.

You are invited to join in this world-wide Christian fellowship and make full use of this rich spiritual guidance for the days and weeks leading up to Easter.

Send your order now for the March-April number. In lots of 10 or more to one address, the price is only 5 cents per copy, postpaid. Single copies, 10 cents each. Individual yearly subscriptions (6 bi-monthly issues) 50 cents; two years, $1.00.

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE, TENN.

The Seventy Evangelists

SEVENTY THEOLOGICAL STUDENTS RECRUITED FOR THE SUMMER, 1954

ASSIGNMENTS FOR EVANGELISTIC WORK IN "WHITE FIELDS"

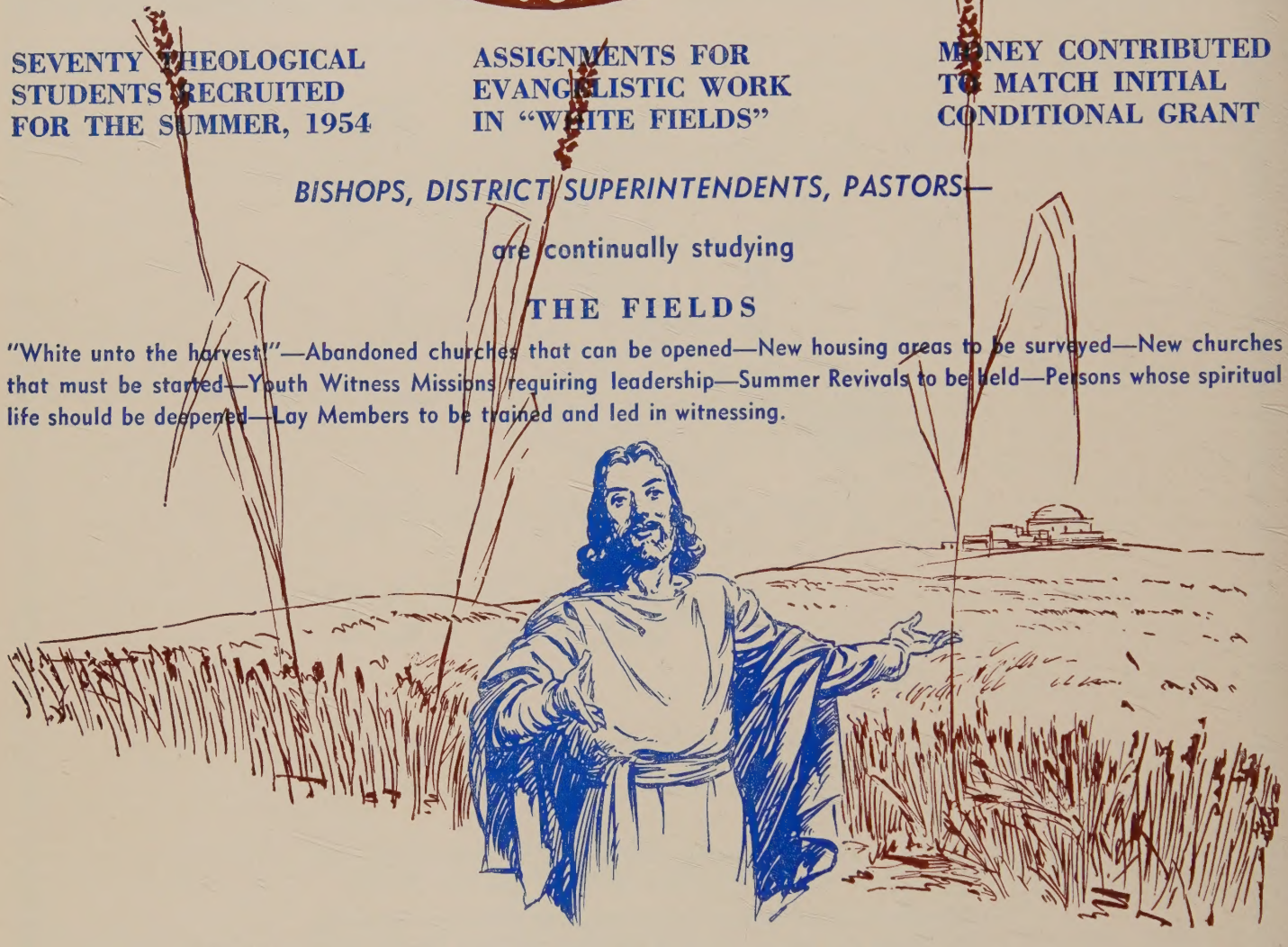
MONEY CONTRIBUTED TO MATCH INITIAL CONDITIONAL GRANT

BISHOPS, DISTRICT SUPERINTENDENTS, PASTORS—

are continually studying

THE FIELDS

"White unto the harvest!"—Abandoned churches that can be opened—New housing areas to be surveyed—New churches that must be started—Youth Witness Missions requiring leadership—Summer Revivals to be held—Persons whose spiritual life should be deepened—Lay Members to be trained and led in witnessing.



THE LABORERS

Seventy Theological Students who will be selected to train for evangelistic service in a two weeks' Period of Power, then go forth to witness. Each will receive $50 a week, plus his travel and entertainment, for ten weeks. Some of these will be chosen as two-year evangelists (Ev.-2) at a salary of $300 a month and expenses.

THE LABORER—WORTHY OF HIS HIRE

Yes—we all have a part in answering God's call to enter the field "white unto the harvest!" The Layman Trust for Evangelism offers funds on a dollar-for-dollar basis to give 70 theological students employment in summer evangelism. (These summer evangelists to be known as E-S.)

All whom God has blessed will want to share in His enterprise. Our Lord enjoined us to pray the Lord of the harvest that He send forth laborers. Let us pray with faith and back our prayers with large gifts to make this program a reality. $200 will pay the salary of an E-S for one month.

For further information concerning this great movement, write to

70-E, Harry L. Williams, Director, 1908 Grand Avenue, Nashville 5, Tennessee